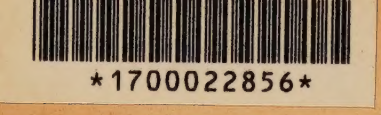
A WORLD PROBLEM

STEPHANIE LAUDYN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STEPHANIE LAUDYN

A World Problem

Jews — Poland — Humanity

A Psychological and Historical Study

PART I.

Translated from Polish

by

A. J. ZIELIŃSKI and W. K...

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To the noble and heroic people of the worlds' most free Democracy, who went forth to crush the age-old tyranny of Europe and to elevate triumphantly the banner of Right and Justice for the oppressed nations, this volume is gratefully dedicated by

THE AUTHOR

"*America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other*".

President Wilson's War Address to the Congress, (April 2, 1917).

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"The times have passed, when nations proclaimed: "Within ourselves and for ourselves." What would the progress of nations depend upon, if they did not tend towards the establishment of religious, political and social unity?" —ADAM MICKIEWICZ.

PREFACE

This work has been written (1914-1917) in order to fill the crying need of an impartial exposition of the relations existing between the Poles and the Jews in Poland. The fact that these two peoples have lived for centuries on a common soil and in close proximity, has created a serious problem for Poland—one that demands definite adjustment. In studying the question, I have realized that the relation of the Jews in regard to Poland is exactly the same as their relations to the world at large. For that reason, the problem at issue intimately concerns other nations; in fact, affects their creeds, their ideals and aspirations; in short, the welfare of the entire world; hence it rightly merits the title "A World Problem."

The infiltrating Jewish spirit is dangerously affecting mankind and the Jews likewise, because of the attitude Christian nations assume towards them. It is a reciprocal importance, developing in the hidden recesses of life, and drawing from these recesses the noxious ingredients of error, crime, and suffering.

To heal a malady, it is necessary to examine it carefully, analyze it thoroughly,

and expose its nature fearlessly, before applying the necessary remedies.

Realizing that this also applies to the Jewish infection, I have devoted several years to a thorough and impartial study of the Jewish national soul in Poland, where nearly half of the Jews in the world have lived for centuries. As conclusions may be of some importance to the general progress of the world, I do not hesitate to embody them in this book, which is a true and impartial summary of the result of my study.

I have endeavored especially to lay bare and expose the evil, which affects the very foundation of life and is fraught with danger to the Jews as well as to the Christian nations. A thorough and impartial analysis of the evil, together with its lamentable results, is necessary before this evil can be eradicated.

For the evil must be removed—life's moral atmosphere must be cleansed. The souls of nations which suffer from ailments inflicted on them by the force of things, and for which they are not responsible because acquired by inheritance, must be healed. If this be a harsh and unpleasant analysis, we should become all the more determined to eradicate the evil, in order to free ourselves of the poisonous inheritance of ages, so that we may be able to freely proceed along the bright and sunny highways of life. Let us unite our efforts and fill our hearts with brotherly love! Let us refrain from pursuing policies which sanction injustice, permit

evil and lower man's moral standard. Let truth and righteousness, brotherhood and good will enlighten the way of the various nations.

I have endeavored to embody these wholesome principles in this work. If I have failed, I beg to be forgiven. If, at times, I am severe or even harsh in my judgment, I can only say that truth knows neither concession nor cowardice, and demands that its adherents: Be brave and fear not..... If I have erred, I have erred in good faith, after conscientiously searching sources and data and impartially weighing facts and conclusions derived from my own experience and from the acquaintance with many of the foremost representatives of the Jewish race. I unite my voice with the best writers of that highly gifted race, in their own interest, the interest of Poland and humanity, and cry out: Renew your life; throw off the noxious growth from your soul; heal your spirit. You can so do, as you are richly endowed by nature. Enter upon the sunny future, as brothers and companions in the toilsome journey of life, and let the bright trinity of love, forgiveness and righteousness embrace and receive you within the great, united, reconciled human family.

March, 1917. —The Author.

CHAPTER I

JEWS—THEIR HISTORICAL SOUL

IF a comprehensive study of the various nations presents some difficulty, then the study of the eternal Jewish problem is apt to awe and depress, as we search its appalling depths—gloomy, aged and sublime, encircled by a dark mist of Semitic spirit, which glow with all the faith, passion, aspiration and suffering of the great race of Jewish prophets. Far back in the dawn of history we see the various peoples, as they fight desperate battles, struggle and shed blood, semingly fall only to rise again, and seemingly disappear only to be again resurrected. We see these peoples in their awakening ambitions, their youthful life, their activities, their errors, and their triumphs. High above them rises an imposing dome of faiths, faiths which struggle for their dominance over the souls of the various peoples, from a time far back in the dawn of history. This mighty depth moves and whirls, sinks and rises, upheaves and is smoothed over by the hand of history, a hand which seems to guard jealously the underlying secret of the depth—the key to its riddle and to its unknown destinies.

In the large family of nations, the Jew stands alone with his original national type and his peculiar soul. Pastoral as were all peoples in the beginning, the Jew gradually evolved into an agricultural nation, with a strong patriarchal government. Imposing in its authority and its sacred reverence

is his patriarchism. Before it everything bows without a shadow of protest, while his faith in the one God, a faith which emanates from his fervent soul, creates a permanent spiritual edifice, a living sanctuary for the nation. It is an imposing spectacle indeed, this Biblical history at first, and the modern period thereafter—full of ecstasies and replete with the fervor of passionate faith, holding these loose units of humanity within their iron grip. There are no individuals in Israel. The individual soul is so subordinate to, and so strongly cemented with the universal soul, so completely united by habit and tradition, so united by the force of passionate love, pain and hatred, and the result is one spirit so perfect and so well-disciplined, that neither temptation, persecution, nor the destructive influence of ages can in any way crush it.

From the distant ages, along the banks of the Euphrates, from the painful moans in Egyptian bondage, and from the carousing revolt of the faithful at the foot of flaming Mount Sinai—comes the voice of the powerful prophet of Israel, as he descends from the top of the Mount, his face shining with the vision of the Lord, and brings to the chosen people the Ten Commandments written on tablets of stone. By them they have faithfully stood thereafter. They have passed miraculously the sea which separated them from the promised land; they have overcome every obstacle, always enveloped in their own truths of life, and forever true to their one God, whom they conceived in their own manner and adored as their exclusive Lord and God of Israel.

JEWS—THEIR HISTORICAL SOUL

One and only one God—their own peculiar and exclusive Master, the Lord and Protector of the Jewish people—herein lies the source of their enduring separatism, a separatism dating back to the very beginning of Jewish history. Other tribes around them formulated their own changeable and fantastic creeds, deifying the sun, the earth, the moon, fire and other forces of nature. Israel alone knew no pantheism or idolatry. He rose immediately to the highest conception of a spiritual Lord, who rules the universe and penetrates the depth of the human soul. The natural result thereof was a fusion of all the individual souls into one love and submission to the Lord. This element of high spirituality became that exuberant and creative force which was soon to cleanse the soul of the people, a people who would associate thereafter with the spirit of the universe, and whose activity was to be ever controlled by the will of their Law-giver and their Lord. Hence the phenomenal growth of spirituality in the people of Israel so that their history became really a history of fiery estatics, of sages, of prophets, and of the Lord's Anointed.

The temple of Zion burst forth like a radiant ark under the watchful eye of the succeeding generations. Jerusalem, the temple of Judah, became not only the crown of the glory of the Davids, the Solomons and the prophets, but a symbol of a certain heavenly promised and expected Jerusalem of the world. And though the haughty people of Israel, esteemed for the prestige of their warriors and their prophets, fell in the course of ages under the power of Babylon, then under that of Egypt, and again

under the power of Rome, still the wondrous beauty of Zion, the memory of their kings, and the desire of recovering their ancient glory have lasted for ages. Jerusalem was always the dream of their spiritual life. It was the golden link binding fast the wandering Jews of the whole world into one soul, fervent, praying and believing. The subjection of the small country of Judah, however, resulted in the dispersion of the Jews, and in their crowded and isolated settlements the world over. They could not endure a foreign invasion, nor bear the destruction of Jerusalem and national dissolution, but—with curses on their lips—preferred leaving everything behind and going out into the world.

The destruction of Judah became a historical fact, and Palestine became a thoroughfare for various peoples—but the powerful, self-centered racial soul of its people remained unbroken. It turned away from its own possessions, profaned by foreign invasion, and set out, haughty, selfish and gloomy—to subdue the world.

The unfortunate downfall, the painful disintegration, calamities, woes, reverses and humiliations became a new and efficient weapon for the longing and unsatiated desires of the Jewish soul. With their minds riveted upon their past, upon their inspiring annals, upon their kings, their prophets and the Lord's Anointed, glowing with the passion and the aspirations of their spirit, enhanced by legends and miracles, warfare and sufferings—the Jews could neither be separated from their vivid oriental

phantasy, nor from the hungry, fervent sentiments of passionate fanaticism and belief.

The religious isolation, the strange customs and morality impressed upon the Jews by their unique laws, made them a people which saw nothing but their own commandments and their own God. They obeyed their own laws and precepts, which were jealously guarded by fanatical talmudists, by their rabbis, by their schools and by their worship. These took the soul of the infant child into their iron hold, subjected it to a rigid training until they turned it into soft clay, which was responsive to their very touch and toughened into rock in the hands of the unmitigated moulder. In such training in the religion of one Jewish God, and in the blind faithfulness, even to the letter of the precepts of the Talmud, grew entire generations.

What did their religion tell them, what commands did the God of the chosen people give them? Was it the God of the universe, or was it an exclusively Semitic God? Right here is the tragedy of the Jewish soul, the kernel of its original greatness, and likewise the source of the downfall, calamity, disintegration and woe of the Jew. The Jewish religion is a religion of exclusion, hatred and detestation. The Jewish God is a cruel and revengeful God, and their law of living is based on this vindictive principle:. "An eye for an eye, and a tooth for a tooth."

The psalms of their sacred books teem with pride, revenge and contempt. Jehova says to the chosen people.

"I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy posses-

sion," and: "Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel" (Ps. 2.8-9). And the Jews believe today as they had done centuries ago, that these promises will be fulfilled, and that Jehova will bring their enemies under their feet.

Again the books of Esther present a complete picture of the Jews expecting eventually to subject the countries in which they have settled. It should be remembered that their dispersion is very old, dating back to the ages before Christ. After the fall of Judea, they migrated in large numbers into foreign countries, and deprived as they were of a natural basis for existence—the soil—they were obliged to embrace such chance occupations as were independent of place, condition or class. Wanderers in foreign lands, they had to pass in humbleness, to slip into such occupations as were scorned by the natives and held no future prospects. Business, in its early stages, was an occupation of this character. Neither the farmer nor the nobleman had any time nor wish for it. The humble and skillful newcomers relieved them of this burden of business for a trifle. In the course of time, however, the much despised business occupation grew in extent and importance, until it developed into a powerful commerce, uniting entire nations and demanding international regulations.

No other people except the Jews could have answered so well the requirements of business, dispersed as they were, in the various countries, and, at the same time, closely united and always ready to help each other. They soon became the masters in the business world. Streams of gold, coming

from the commercial exchange, flowed into their coffers and made them powerful, although they had no place under the sun that they could call their own. With passionate fervor, emanating from their fanatical nature, they prosecuted their historical career and built up their new national power—gold—with remarkable solidarity. They have managed it well indeed, and today they are the powerful bankers of the world. This is their first gigantic step towards subduing or, at least, directing the affairs of the world. To this they have aspired prudently, cautiously, and silently.

What do we see in this their world-wide wandering?

In spite of their social and business relations with other nations, in spite of their close communion with them, they were not assimilated. Outside of business the Jews led a life of entire isolation. Dispersed among foreign lands, they remained united, and, wherever they settled, they formed their own centers. They were especially particular in founding elementary schools, so called "cheders," alongside of their synagogues, where the Jewish child was usually imbued with fanatical teachings of the Talmud, the cult of their paternal religion and the study of the jargon. In the very same spirit, the synagogues trained the adults, while the scrupulous care and the watchful eye of the Rabbis prevented the slightest digression from the customs and traditions of their elders. That is why the Jews had always formed purely Jewish settlements, so-called Ghettos, with their own jurisdiction and administration, of which even Roman historians had

written. Immediately before the Christian era, Strabo wrote of them as follows:

> "The Jews penetrated into every city, and no place on the face of the earth could be found where they had not settled and made an attempt to become leaders. Strongly united, fanatical, openly worshiping their God, they treat lightly the official gods of the Empire. Stern competitors in business throughout the world, they fill the whole world with fear and incur general hatred by their cold premeditated passions."

Juvenalis thus writes of the Jews:

> "The son of the prejudiced worshiper of the Sabbath bows only before the heavens and the clouds. Following the example of his forefathers, he hates the rest of the people, does not partake of pork, subjects himself to circumcision, and, brought up in contempt of the Roman law, he acknowledges only the Jewish law which he reveres and observes, together with the commandments of the mysterious books of Moses. He would not show the road to a man of a different sect, nor would he show the spring to the thirsting traveler."

Similar testimonials of the Jewish soul were given also by such recognized Roman historians as: Cicero, Horace, Martial, Seneca and others. Several centuries before that Haman warned King Ahasuerus against the foreigners, settling all over his land, who observed their own laws and treated lightly the royal decrees. Such were the Jews

thousands of years ago. Has their Semitic soul changed any since?

With their faces and minds turned to the past ages, they see only the vanished glory of Solomon's times, hear the echoes of the conversations between Jehova and their prophets, and the sad rhythms of psalmists as they mourn over the ruins of Jerusalem. To them, Zion is still living and glorious, although it lies buried in the dust of ages; just as the cruel and callous teachings of the Talmud have remained unchanged, poisoning their souls, all along with the pride of a chosen people, with a contempt for others, with a burning desire for exaltation and triumph over the 'Goys' the world over. Conquerors, in the sense that they secured certain power, trusting in gold and whatever they have attained, they dream of further triumphs by eventual subjection of the world to the Jewish soul. They possess everything that gold can give, still their soul has not ceased to hunger and thirst, while the pain of hidden torments has found expression in their poetry and prose.

The queer, old Jewish soul, trained in the unique faith in God and life eternal, found an outlet for its ecstatic aspirations in its passionate hunt for gold, in the erring fanaticism of its faith, and its firm belief in the return of the powerful and glorious Jewish Kingdom. Should it not strike one as peculiar that the Jews, so sober and apparently indifferent, haughty and suppliant, should believe with all their vigor in the future of Israel? These passionate speculators, who give themselves up to usury and bow before gold, nourish within their soul predilec-

tions which are dearer to them than all gold, even dearer than life itself? Nay more; they keenly feel their present slight as compared to the glory that had been theirs in the distant past, when they had tilled their own soil, made their own laws, developed their own state, listened to the inspired voices of their prophets, and had taken up arms to defend their independence. The era of their warriors and their saints, the glowing era, when their racial character was forming and developing, is continually present in their minds, and their dreams of a return of the glorious past always haunt them. Let us cite the expressions of their modern poets, who sing of the longings and dreams of the Jewish soul.

Samuel Irug says: "Our only memorial today, our only recollection of the past, are the ruins of our temple—the last remnants of its walls. But Israel will not give up its hope until a time, when the vivid faith of the people develops into a tremendous power, shakes off its eternal sleep and disperses the gloom that surrounds us." Another well known writer, Lifszyc, cries forth: "Oh son of the eternally persecuted nation, the most miserable of the unfortunate, and yet glorious because it lived for ages and shall live forever—do not despair, do not grow sad because your people have been exiles—do not cease to believe that above them shall rise the sun of righteousness. Do not for a moment forget that far away we have our own country, to which our souls inflamed with longing should constantly turn. Oh—there, on yonder hills, there —amid the lovely valleys, you shall come back to

your beloved environments and shall forever cease to be the eternal wanderer—the shopkeeper."

The poet, Jose Halevy, a native of Spain, says: "I shall call to the ancient ruins for the riddle of our future, and pour out sad complaints and ask: "Where is the end of God's anger?" And I shall not say: behold, the days of our exile are ended, behold, our woe has left us—until I have heard, coming from the sacred plains, the loud voice of my brethren, who shall have returned thither."

But we find recorded the same spirit of exaltation, pride, humiliation and despair coming from the Jewish heart in moments of great tension in works dealing directly with the subject, as for instance in Pines' history of Judaico-German literature. These documents, of course, show the peculiarity of the Jewish character, their sentiments, dreams and faith. They afford revelations which dispel all doubts as to the hidden Jewish spirit, whose centuries-old depth is being revealed by Jewish writers and poets. The poet Abrahamowicz speaks of their religious idealism as an uplift to the Jewish welfare.

"Let our enemies know that the strength of the divine nature which directs us, which will not permit us to become lost, nor suffer us to be crushed under the foot of our enemies and destroyed from the face of the earth. The biblical spirit acts within us, as an electric current, the voice of Jehova drives us onward as the motor does the wheel of the machine—our voice will not die away for ages to come."

It should be remembered these are the utter-

ances of contemporary Jews who share our civilization and culture, and still they differ so little from the invocations of the psalmists and biblical prophets. Ages have glided by, thousands of years have passed away, but the spirit of Israel has remained unbroken and impervious to all foreign influence, and has endured in its iron separatism, its severity of convictions. Isolated, disdainful, proud and haughty, self-centered and hateful of everything outside of itself, the Jewish spirit lives but for itself and contemplates its own history and its own dreams. It is incapable of anything which concerns general welfare and relates not merely to one race, but embraces every race on the globe. Still the Jews have not lived as the disowned by the world. They have not lived as an orphan people, placed beyond a Chinese wall, separating them from the rest of the world. They have lived in the very turmoil of human affairs, in the very friction of characters, creeds, tendencies, aspirations and ideals, in short in the very heart of Humanity.

Within it, lives the Jewish people. They move within its creeds and sufferings, they look at love and struggle, they come into direct contact with shivering, suffering and see—with the soul of Humanity. But yet they betray no feeling—they stay cold and disdainful spectators; for they consider only themselves as they weep over the dead ruins of their ancient Jerusalem, whose glory and splendor had been thrown to the winds by the foot of the conqueror. The biblical city and kingdom of prophets fell to the dust, but the soul of the chosen people, which has grown spiteful in its isolation,

has not broken down, nor has been subdued. It preserved the memory of its legendary renown. It remembers that it has conversed with the Lord in the wilderness and in thraldom, that before it, like columns of fire, went its prophets, at whose voice seas opened up; that for its sake manna fell from heaven and springs of refreshing water were sprung. Within the nation of traders and speculators, there lives today a deep and exalted faith in their royal mission, which is to make them lords over all the nations.

The gold they garner so greedily is but a palpable means to the attainment of their fantastic aspirations. Concealed under its cover is the burning desire to subject the world and to wrest the moral dominion over humanity. They follow it out logically and are conscious of every step they take. Have they not made an enormous headway in this regard? Have they not reached a high round of the huge ladder which is to lead them to the aggression they have dreamt of in the clouded regions of their historic soul? Have they not taken control of the world's press today? Do they not infuse their spirit into the thought and the moral atmosphere of the time? Indeed, the Semitic spirit waxes strong in its mysterious struggle against the fair Arian spirit that pervades humanity.

This ancient race, which had given birth to priests and prophets and had ever been imbued with a sad mysticism and high aspirations, is not ignorant of the vanities of commercial pursuits—gold and money. Their ambitions reach higher, indefinitely higher. But to attain them they adopt means,

irrespective of their morality with that rigid logic of which a thinking fanaticism is capable. Their well known poet, Lifszyc, says: "When you have returned to Palestine, you have returned to a pastoral and agricultural state; never again will you take to business." Halevy says in the same strain: "The Jewish husbandmen shall wash us clean of the stigma of our eternal trading, for in truth we were least destined for it." The truth of this is upheld by the laws of Moses, which were to prevent the accumulation of wealth in a given hand, but were to foster the patriarchal spirit among the people.

In ancient times, Jews themselves held in scorn the Phoenicians—the first traders in the world—because they gave themselves up to commerce, and —today? Have not the blackest annals been associated with Jewish traders? Does not their golden calf stand in threatening posture, stretching forth his black wings of shame, the one, usury, the other —white slavery? Terrible indeed! Will there be enough clear water in the Euphrates to wash out the blood-stains from their pitiless and greed-crazy hands? Can the rust be taken off their soul by some regenerating strength?

The general instinct of the people appears to feel this deeply, and it may be that it finds expression in the law which forbids them to touch money on the Sabbath! An expressive symbol indeed; for money has been stained with so much human blood, so many tears and wrongs. Still even today the Jews could lead a different life. This is apparent from the numerous Jewish colonies in Galilee, upon the beautiful hills of Samaria, and in the valleys of

ancient Judah, where Jewish colonists till devotedly the soil in the sweat of their brow.

The nation of Israel nevertheless, so refined spiritually, without moral or physical blemish, inflexible in character, true to its aspirations and unsurpassed in the strength of its faith, its laudable desires, rendered itself hateful to the nations of the world and became an object of universal contempt. Eastern nations without exception feel an aversion to the Jews. But let E. Gomes Parillo, an eye witness speak for us:

> "Mohammedans and Christians who cannot bear each other, are united in their common anti-semitic feeling. In Jerusalem, which harbored all nations and all churches, where Mohammedan guards are suffered even at the Holy Sepulchre, any Jew who would dare come near it would undoubtedly suffer death on the spot. It would also cost his life if he approached the walls of the mosque of Omar. Copts, Drusians, Syrians, Armenians, Maronites, and Bedouins are one in their aversion to the Jews. The dreadful suspicion which in Middle Ages had kindled the fires of inquisition against the Jews have been perpetuated to this day in the East, and the sight of a murdered Arab, or some one else, causes at once the reproachful cry: 'This ritual murder.'"

Then the 40,000 Jews among a population of 60,000 shiver and grow pale at the ominous outcry which is usually followed by wholesale murder-pogroms. Thus stand the Jews in the opinion of

the world which gives such terrible expression to old suspicions, that, like a dark shadow, follows them everywhere and throws a dark cloud on the exiled people.

Ritual murder! This disgraceful mark has been impressed upon the brow of the people. Neither time nor men create anything without a reason or by mistake. The hidden source of truth manifests itself in life. Let us concentrate our thoughts—let us research the depths of truth. The human soul forgets naught and speaks in true terms. Ritual murder: the necessity of human blood, living and present, extracted in terrible tortures to satisfy the ritual—how terrible it sounds! Why has this loathsome suspicion not been thrown upon another nation but the Jewish, which serves its revengeful Jehova, hates and persecutes everything outside of itself, and for ages has stood under the terrible, blood-thirsty motto: "An eye for an eye, and a tooth for a tooth"? A curse has evidently fallen upon their haughty heads and alighted upon the shoulders of the fanatic and revengeful worshippers of the Talmud. Should it really have been a curse? Should there really have been hidden under the frightful legend of blood, some heavy crime, of which the long generations cannot or will not shake themselves clean, as they pass one after the other in their obstinacy and sin against the human race? Let us reflect on this. And yet..... let us recall here the greatest event in world's history. Let us recall the most beautious blossom in the history of mankind. Let us bring to mind the greatest Victim on earth, as He rose above the hills of

Golgotha, and, outstretched upon the cross, blessed the human race for all ages.

But let us grow calm and gather our thoughts....

There is said to be a queer plant in nature, in every way different from other plants, which keeps on accumulating its surplus sap and carefully keeping within itself its strong potential shoots. When a thousand years have passed, the enclosure breaks open, the shoot grows with tremendous rapidity and blossoms into a glorious and miraculous flower. Perhaps the same holds true with the hidden soul of the race. The impassioned, self-concentrated Jewish soul struggled within itself for ages, ripened in its concealment, appropriated what was best in the world of knowledge and lived in contact with mankind through its priests and prophets. For ages they have waited for the coming of the Son of God. Time and again, in the long course of ages, vivid flashes of the spirit would shine forth among the chosen people, as they looked up to their God, and as their passionate lips foretold the coming of the Redeemer. Behold, the prophecy was fulfilled and the signs of the time did not disappoint. Into the flesh of a race, which became fairly shattered with the struggle of its soul, into the flesh of the chosen people, enters the Son of God as He descends upon earth.

We stand before the miracle which brought redemption to men. It opened to the human race a new era of life, thought, and activity. The blossom of the Jewish race directed mankind to a new road, enkindled new truths, new ideals, founded a new law, regenerated and enlightened the depth of

the human soul. A new sun rose above the world: the sun of love and its law.

Amid the hardships and struggles that followed, the old human mould kept on melting. It produced the most precious jewels, and strong in its power and illuminated with the beauty of heroism it began to build a new type of Humanity, new laws, new ideals and new commandments. Other peoples, imbued with the splendor of the new truth entered, in as far as they were able, the vineyard of the Lord, assuming a new sign of life—the cross, and cementing their spiritual union by the love of the neighbor.

In this family of Christian nations, the chosen people have found no place, though, through their race Love and Sacrifice descended upon earth. The loving Redeemer hung upon the cross of suffering, while under it stood the perpetrators—the people of Israel. Though the same race gave the world a shining host of apostles and fervent disciples—still the Jews, as a people, repudiated the teachings of love, turned away from the sun of the new life and went back into the shadow of night's vanishing power. Having given from the depth of their soul that wondrous beauty and power, they became more self-centered than ever. They criminally denied themselves and committed the greatest crime in history—they killed Love.

They murdered the Giver of love and the Sacrificer for mankind—they shrunk in themselves, welded the broken shell of pride, isolation and hatred, and put on the defensive armor of their Talmud, which keeps on polluting and distorting the natural tendencies of their soul. Israel stayed by

its ancient god of hatred and revenge, closed its rich soul against the stream of light and love that came down upon the human race.

The spirit of the Divine Master went forth into the world with a glorious host of disciples. The world perceived it—threw off the erroneous doctrines of old, and entered upon the broad and lighted avenues of the new truth of life. Humanity, led on by a deep instinct of vision, turned away from Israel, who, behind a dark shadow, remained isolated from the whole world. Its temples crumbled, and every prop of the Jewish life gave way. Shorn of possessions, a wanderer driven out everywhere, persecuted, branded, it scattered among foreign nations, and centered more closely within itself. Cut off from all by contempt, it isolated its cult more than ever with a series of new precepts, laws and customs. This estranged it still more and made it less desired, and, in many cases, loathsome and suspicious. Instead of enriching the human race with its exceptional gifts, it turned out a disseminator of destruction and confusion and of that poisonous venom, which has been consuming its own strength and vitals and rendering it barren of creative gifts. Thus the chosen people advanced among the nations of the earth, a hidden and threatening power, while the ominous shadow of the ritualistic crime follows them today as it followed them ages ago. Two worlds stand up against each other—the Arian world and the Semitic world. The Christian soul imbued with the teaching of love, and the Talmudistic soul trained in the spirit of isolation, in the cult of vengeance, hatred and separatism.

History willed it, that upon the soil of Poland, the bulwark of Christendom, came into close contact the greatest contrasts in the world—the souls of two diametrically opposed nationalities, Poland and Israel. Poland in this case, became the saving plank for humanity, which threw off the poisonous leaven of decadence. The two historic souls, the two diametrically opposed forces became united in long cohabitation. Let us study their histories. Perhaps they will tell the world the truth and disclose their essential traits from the hidden depth of life.

CHAPTER II

JEWS AND POLAND

The Silent Jews

THE Talmud severs the Jews from the bulk of mankind, and nourishes within them a spirit of separatism and contempt for the rest of the world. The necessity of earning a living, however, throws the Jews into the midst of collective life. In peculiar circumstances, as a result of the loss of their territory, they developed a strong spiritual substratum, which unites them together and which they cherish with the utmost care. At the same time, they condemn everything that is not Jewish and place it outside the pale of law and reverence. Their ethical laws hold good only in relation to themselves. They alone exist. People outside of them are "goys" against whom any excesses are allowed and actually encouraged. With this creed they scattered over the world. They were careful to advance at first over secluded by-ways, to squeeze into every crevice of life which would in any way admit them, remaining, however, foreigners and continuing in the closest union with their own people.

Poland—like entire Europe at that time—was a country of tillers and knights. To till the soil, to defend the borders, were the two outstanding features in the Polish life for centuries. In the course of time agriculture became the exclusive occupation of the peasant, while the defense of the country

fell to the lot of the noblemen. It would be wrong to think that they constituted two rigidly opposed classes; on the contrary, close relationship united them most intimately; but in the course of time the difference between them grew more distinct. The authority of the defenders of the country grew in weight. They took part in the deliberations of the Diet, while on the other hand, the tillers became more dependent. They became ever more attached to the soil, and took no part either in the defense of the country, nor in its administration. But it must be emphasized that it was a very easy thing in Poland to become a nobleman. Not unfrequently noblemen freed their peasants and enrolled them under their coat of arms, while the Kings often knighted entire villages for bravery on the battlefield. It suffices to say that in the sixteenth century, when the Polish population was estimated at 4,500,000, the nobility numbered 100,000, which was an enormous percentage. In the eighteenth century, at the time of the Four Years' Diet, the population had increased to 10,000,000, while the number of noblemen, according to M. Starczewski, had grown to be over 800,000, which is 8 to 10 per cent of the entire population. In France, immediately before the revolution, there were 250,000 noblemen to a population of 25,000,000, or less than 1 per cent. Poland, then, from the beginning had two distinct classes: the ruling nobility and the peasant on the farms. Meanwhile the West-European nations were developing an efficient middle class—the bourgeoisie, which took trade and business into their hands, educated their children, and made up an intellectual

and patriotic class. Well to do, enlightened and well-informed, the new class grew in influence and became of prime importance in the proper development of the government. At the time the enlightened burghers had already become a potent factor in Western Europe, in Poland they had scarcely begun to take root, though they gave great promise as to their future development.

The Polish cities already at that time were governed by the Magdeburgian laws, which were considered the best in Europe and gave the cities very extensive privileges. The flourishing condition of Poland under Boleslaw Chrobry struck with admiration the German Emperor Otto the Third, who placed the kingly crown upon the head of the Polish King and paid reverence to the remains of St. Adelbert in Gnesen. Commerce and trade began to promisingly develop at that time, and the Polish burghers rose to a notable eminence. But soon after this—it was during the reign of Wladyslaw Herman—persecutions of Jews arose in Germany, and whole crowds of them sought refuge and shelter in the neighboring lands. Poland threw her gates wide open to the exiles and allowed them in 1096 to settle in her cities and conferred upon them certain rights. As a memorial of this rare religious tolerance at that time there remained in Poland, up to the time of the war, four synagogues, dating back to the twelfth and thirteenth centuries. The arrival of Jews in Poland, at a time when the middle class had scarcely begun to form, when business and trade were just beginning to develop, proved fatal to the nation. Skillful in these pur-

suits, united and organized, and, infinitely worse, never discriminating in the means to gain profit, the Jews not only forced the natives out by underhand competition, cunning and the absence of all ethics, but prejudiced them against business occupations. The source of Polish prejudice against business pursuits hitherto unknown, which was so harmful in its effect on Polish life, must be sought in the fact that the Jews monopolized all business, and practiced sordid usury and deception. In addition, the Polish business which promised so much to the development of a strong Polish middle class, had been nipped in the bud. Instead of a well to do and patriotic Polish middle class, the foreign Jewish bourgeoisie developed, leaving the native middle class hardly a chance to exist. The Polish trade alone made a fair stand in its religious and patriotic organizations, and in the strong barrier it built against the newcomers who sought light employment with lucrative earnings. As a result, the Polish trade came out of the fight with a fairly victorious hand, bringing up competent and honest Polish tradesmen, who had the interest of the country at heart.

The national life developed rapidly in the atmosphere of broad freedom and beneficient laws. Her natural resources, her flourishing plains, and her well developed agriculture made Poland the granary of Europe. Galleys loaded with grain were floated down to Gdansk (Danzig), whence they carried bread to foreign countries. Able to ward off the unceasing onslaughts of the enemy, and provoking the neighboring powers with her broad-

minded laws, Poland reached the zenith of her power under Casimir the Great, the last of the Piast family, whose dynasty held the glorious hereditary reign in Poland through several centuries. Casimir the Great won the epithet: the builder of Poland. He, according to the saying of history, "found Poland wooden, and left it of stone." During his reign the boundaries of Poland were extended by the inheritance of Red Russia, the Duchy of Halicz, and part of Volhynia, by making tributary Wallachia, now part of Rumania, and by addition of Brandenburg. This wise monarch devoted the best part of his life to the education and welfare of his subjects. He laid new laws to safeguard business and trade, fortified cities, built roads, established schools, and founded the University of Cracow in 1364. This university was founded long before the University of Vienna and Leipsic, and 400 years before the University of St. Petersburg. The Polish University became a centre of learning in Poland and in Europe as well, and brought forth such stars of science as Brudzewski and Copernicus. Extremely solicitous to see justice equally distributed, Casimir had equal laws for all. He devoted the eve of his life to their improvement and codification, and, as a crowning work of his life, he instituted a code of laws in 1347, called the Statutes of Wislica, which was ratified by the nation and was the first code of laws in Christian Europe. He was also the first to promulgate laws to protect the peasants and to notably extend the rights of the Jews.

The last resulted in a collision between Casimir and the Polish clergy, who were fully aware of the

Jewish position in Poland and its destructive results. The Jews quite numerous even for that time, though as yet unaggressive, could scarcely conceal their growing power. The wholesale persecutions of the Jews, which like a hurricane swept through Western Europe, rendered the situation exceptionally precarious in the face of the liberal laws of Casimir the Great and his orders that the gates of Poland be thrown open to the exiles. Polish historians agree in praising the magnanimity of the monarch, who alone in all Europe offered shelter to the refugees, though by so doing he doubled the foreign element in his country. Other European countries looked at the problem in a different light. They were quick to perceive the menace to their countries, the Jews when stealthily and unitedly advanced like a threatening storm to subdue European life. In Poland, idealism and nobility of aspiration had ever strongly prevailed, and despite the opposition of sober-minded individuals, Poland continued to be a refuge and shelter to the universally oppressed Jews. She held out to them exceptional and altogether idealistic conditions. The Polish peasants were uneducated and overworked on the farms, while the noblemen spent one half their life defending the country, the other half deliberating in the Diets, and the middle class was ill-organized. Such state of affairs placed exceptional possibilities of enrichment in the hands of those who neither sowed nor fought battles, neither worked hard nor shed their blood—but who carried off large profits in business. Humble, bowed down, obedient, they passed on like a shadow at night,

ever ready to glide away and disappear in the hustle of Polish life and the struggles of Europe at large.

What was their concern, shut up, as they were, within the enclosures of their soul? It was their own welfare, profit, gold. They participated in the economic problems of Poland only to monopolize the natural resources and products of the country. The thriving international commerce brought streams of gold into their pockets, which they kept closed to the needs of the country. No calamity such as war or famine affected them! They looked to their profit only. The noblemen shed their blood on the battlefields, the peasant sprinkled the soil with his sweat—but the Jew reaped the harvest, making himself ever more indispensable, alike to the peasant, as to the nobleman. The West took notice of it, and as a result, there were frequent outbursts of hatred against the Jews, till the disturbances came to the knowledge of rulers, who at once united in clearing their lands. At the same time, the inflamed religious spirit which broke out in the form of confiscations and imprisonments, drove crowds of Jews into the open door of Poland, and Polish humanism would not oppose the threatening wave. In fact, it threw open its hospitable door, and took the foreign element into its trusting Christian arms.

Europe had well nigh gotten rid of the dangerous element, while Poland received it and nourished it at her breast for centuries. The Poles have been found wanting in the sense of self-defense, for sympathy and humanism have ever triumphed with

them. Conformable with their principle—to seek the line of least resistance—the Jews settled principally in Polish towns. From there, they quietly spread their nets alike to farm, village and manor house. Every disreputable procedure, such as usury, smuggling and sordid mediation found in them ready and cunning adepts, while the fatal Jewish encroachment upon the undefended sphere of Polish life proceeded in a slow and quiet fashion.

How strong and dangerous was this foreign intrusion upon Polish life is clear from the fact that towards the end of the eighteenth century there were one million Jews to 500,000 Polish burghers. The Polish cities kept on filing protests and complaints with the government, but without avail. The clergy, too, warned their flocks against the demoralizing influence spread by Jews, but in vain. The liberal national spirit would not hamper the freedom of any people. Still the free Republic of Poland was not unconscious of the growing danger that lurked in the foreign element, and infested the entire country. Some of the Polish cities enjoyed protective laws which allowed the Jews to reside only in certain sections and in suburbs. This, however, turned to their advantage, as they were thus enabled to live their own manner of life. There they built schools, synagogues, spoke the jargon and formed exclusively Jewish settlements, the so-called Ghettos. They were subject to their own laws which were guarded by their rabbis, and they had their own customs, holidays and ceremonies.

The foreign wedge went ever deeper into the Polish life, and wrought a fatal influence upon the na-

tional integrity of the Poles. The formation of the third or middle class was fairly paralyzed by the sudden influx of Jews and the way they exploited the best and most lucrative fields of enterprise. The Jews increased their wealth without giving the nation their share of blood and toil, though they were eager to reap the harvest of its productive work. Poor was the farmer on his small farm, and poor, likewise, was the nobleman, whose fields had often been war-ridden or destroyed by drought, and whose fowls and cattle were swept away by epidemics. The Jew alone suffered no reverses. He took the ready goods and traded them with good profit, while business, free from toil and catastrophies, drove a rain of gold into their deep pockets. Thus the wealth of the foreign element kept on growing until they shoved many a true Pole and citizen out of business. This naturally brought fatal consequences in the face of an absence of well-organized native middle class, which elsewhere played so great a role in the destinies of Europe, and the lack of which, according to the opinion of many historians, became one of the main causes of Poland's downfall. As long as the Republic was strong and self-governing, the foreign element managed to conceal its growing power and escaped public notice. The Jews had the same motto then as they have today: not to come up too close to the surface, to assume, as far as possible, the color of the environment until they can appear without fear. Thus they acted in the West, where their presence was discovered only by the outpour of general fanaticism. Thus they acted in Poland. Thus, too, they act in

the United States where they conceal their identity under the name of the various nationalities in order to escape notice. The power of wealth alone emboldens them to appear in their true light.

In the Polish Republic the noblemen were obliged to spend their lives on the battlefields, to defend their own and other countries. They had no time for the Jewish problem. They employed the Jews and treated them with pity, mingled with contempt for their unfair dealings, but they forgave them much because they were exiles. In fact, Jews were never persecuted in Poland, either by the government or by the people. On the contrary, the Polish Republic possessed a law by virtue of which such Jews as received the Christian faith were enrolled among the nobility, were called brothers and equals, and were endowed with everything the country could give them. Ancient writings show that such facts occurred frequently. The well-known writer, Seweryn Soplica, warns in his satires, that the Jewish nobility of recent date, about whom the geneology of Paprocki and Nisiecki knows nothing, "reveals and riots" a little too much. If we compare the way Poland knighted her Jews with the cruelties, torments and tortures they suffered at the hands of Western Europe, we must bow low before the magnanimity of the Polish nation which in this way alone converted and assimilated peoples of different creeds.

Freely offering to others her defensive sword and her broad laws, Poland disseminated her humane culture and carried out everywhere the idea of the free citizens, who as early as 1430 could not be

arrested in Poland without the action of the court. The Polish "habeas corpus" was 259 years ahead of the "habeas corpus" of England and 359 years ahead of the declaration of human rights in France. In consequence of her liberal institutions, Poland was dreaded by the Powers surrounding her, where absolutism reigned supreme and human rights were denied.

Western Europe at that time did not seem to appreciate Poland, the sentinel of freedom, with liberal ideals mediating between the progressive culture of the West and the disruptive tendencies of the East; nor did Europe realize that Poland was in power to restrain the hungry appetites of growing autocracies. Europe did not possess political foresight, nor had she a sufficiently developed Christian conscience to oppose the destruction of the most liberal state that from time immemorial has stood a sentinel to civilization and Christianity in the West. Poland, which was the first to bestow liberal laws upon her people, which saved Vienna and Christendom from the Turks, which hurled into death the flower of her knighthood at the head of her youthful King in the bloody battle of Warna (1444) in the defense of the Cross and the Slavic people from Turkish bondage—that same heroic Poland was rent to pieces, while Europe looked on in silence.

The crime of the first Partition of Poland was committed in 1772. The moral perpetrator was Prussia, which thrived on the Slavic soil, and became inebriated with the blood of peoples whom she put to the sword. Thenceforth, Prussia, Russia and

Austria murdered the Polish nation by degrees, deciding thereby not only the further destinies of Poland, but those of Europe at large. Every impartial historian today will admit that the destruction of a liberal country situated between the East and West, as was Poland, proved extremely hurtful to the progress of the entire human race; that it deferred the advance of liberal laws and brought about suffering, injustice and innumerable sacrifices.

The change the Polish state suffered had a historical value for the Jews. In Poland, affairs were entirely staged in their favor, as they had so firmly established themselves that the vital forces of the nation were doomed to ultimate disappearance. After the partition, Polish business and trade went to Jewish hands, while the cities and towns were so completely covered with a network of their interests, that no business could be done without them. Peasants and burghers were entirely in their power. At this time, Catherine II of Russia perceived that the masses of Polish Jews threatened to overrun her extensive territories, as they were too crowded in Poland. To prevent this, she issued her "ukase" forbidding the Jews to advance beyond certain limits. The ukase of the prudent Czarina safeguarded Russia against the influx of the foreign element, and became of an epochal import, as from that time on the Czars held fast to the same principle, closing the Jews within the "pale" of Poland, Lithuania and Ruthenia.

From this time, we have in Poland, Jews gathered for a given purpose. The persecutions of the relatively few Jews in Russia and their "pogroms"

which spread panic and terror among them, drove them into Poland, which was helpless against their invasion. Disturbances and financial crises in Western Europe again pushed them into Poland where millions of their coreligionists gave them home and employment. While driving this foreign element into Poland, Russia posed as protectress and guardian on Polish territory. This was carried out unofficially by authorities, who protected Jews in Poland, although the Russian fundamental laws, which extended over Poland were very rigorous in comparison to those which the Jews enjoyed in this country before the partition. From that time, in fact, the Jewish problem forced itself into the limelight of Polish life. It had been rendered acute by the peculiar Russian legislation, and it became the object of Polish thought and care how to improve the lot of Jews in Poland, and how to remove, if possible, their legal restrictions. Such is the Polish soul—such is the liberal spirit of the Polish nation.

The Partition of Poland severed for the first time the Jews from the bulk of the nation. Poles awakened to the fact that during the long ages, when the Jews lived among them, a strange participant of their life had been evolved, who, nevertheless, lived with them. The watchful conscience of the nation was quick to surround with sincere care the Jews who were thus imposed upon it. The Four Years' Diet devoted much time (at the instance of the foremost men of the country), to the amelioration of the Jewish lot. Kosciuszko in 1794 not only thought of the native peasants, but was solicitous for the Jews, to whom he issued the famous manifesto sum-

moning them to the defense of their common country; again, the constitution of the Duchy of Warsaw, 1807, bestowed civil rights upon the Jews with only this provision, that they should speak and write Polish. It was in force until 1815, when the Congress of Vienna created the Polish Kingdom under the protectorate of Russia. Czar Alexander I could not tolerate that the Jews in Poland should enjoy more liberal laws than in Russia, and soon abrogated them.

Poland began to live her new era of struggle and bloody insurrection to regain her freedom, and kept on suffering the tortures of revengeful Czardom, which drowned her heroic aspirations in a sea of tears and pain. There was but one field left open to her broken spirit—it was poetry, literature, art and creative invention. It seemed as though the subdued life of the Poles and their ideal aspirations found here an outlet for their surplus of vitality and their creative power. Then followed the Polish Romantic movement. The heaven of poetry and philosophy shone forth with the brilliancy of three poetic stars, Mickiewicz, Slovacki and Krasinski, whose genius saved the nation from destruction, doubt and despair. The creative power of the Polish soul plunged into the Gehenna of national suffering, found itself strong enough to embrace not only its own children, but also its guests—the Jews whom it received with pity.

In fact, the Polish literature both before and after the Partition, showed a deeper feeling for the lot of the Jews than did any other literature in the world. The Polish pen devotedly sketched the various

phases of the Jewish character, commencing with the beautiful figure of Jankiel, the cymbalist in Mickiewicz's epic and ending with the dignified characters of Orzeszkowa, the deep sketches of Konopnicka, Swietochowski, Prus, Szymanski, Sieroszewski and many others. Literature which portrays the true national spirit, constituting a telling document of the brotherly way in which Poland treated the Jews. The Polish creative power will ever live to show the charity extended by Poles to the Jews who were everywhere else buffeted and persecuted.

But Polish history after the Partition presents another law, the last in fact, that Poland enacted in favor of the Jews. On the eve of the insurrection of 1863, Marquis Wielopolski—a notable Polish Statesman and the viceroy of the Kingdom of Poland—gave a complete equality of rights to Jews in towns and villages. In the last insurrection of 1863 the Jews for the first time appeared as a separate factor to work its influence upon the destinies of the Poles. But the ennobling Polish culture eventually asserted itself in the Jews. Poles will ever remember that the more enlightened Jews, who were imbued with the broad and charitable Polish spirit, stood for the rights of Poland. Some, though very few indeed, took up arms in the hopeless endeavor to throw off the Polish shoulders the foreign yoke, and with the Poles shared prison, tortures and exile in Siberia. They were exceptional Jews, but they deserve to be remembered forever as notable examples of the Polish Jew.

The bulk of the Jews enclosed in their Talmudistic isolation, remained indifferent to the Polish

tragedy, although they were not hostile to the insurrectionists in general. The insurrection failed, and terrible persecutions and exterminative vengeance raged over the land of crosses like a wild hurricane, carrying in its wake confiscations, ruin of life and property, prison, gallows and snowy Siberia. There was no further need to mind the Polish influence. Poles were no longer masters in their own country. They were rather the victims, the rebels, hunted down by the cruel officials of the Czar. Foreigners took the lead in Poland, and criminally ruined the Polish culture of centuries. The Jews, however, preserved their identity in their schools, their jargon, their local laws, and their various commercial privileges. The ruined Polish life opened unprecedented opportunities to painstaking skill and to usury, which was much in use in the desperate condition of the country. Besides, in this persecution of everything that was Polish, they gained the unofficial protection of the Russian authorities, who not infrequently made use of Jews in their dark practices.

This is the first time that the Jewish element appeared openly upon the surface of Polish life, and was quick to develop a vital financial power. With the insurrection of 1863, ends the silent era of relations between Pole and Jew, which conveys the plenitude of rights Poland extended to Jews, and their admission, as it were, to brotherhood, whence the expression: "Poles of Mosaic creed." No other European nation went so far. Some countries conceded equal rights to the Jews—but they were called "brothers" in no other country than Poland,

which administered the law of Christian love, even in favor of non-Christians, and united nations to her with bonds of love. With this baptism of love Poland, introduced the Jews into her national as well as her moral and spiritual life, opening to them her avenues of thought, sentiment and culture.

The close of the first and silent era of Jews in Poland brings us to the second era, which opens with the insurrection of 1863. Let us see how fared these people, foreign to our race and religion, whom Poland allowed not only hospitality on her fertile fields and in her unprotected cities, but to whom she spoke brotherly words, and whom she covered with the broad wings of her spirit.

CHAPTER III

THE TRIUMPHANT JEWS

WITH her land devastated, the strength of her manhood depleted and with only the energy of which a bleeding nation is capable—Poland offered excellent opportunities to the skillful foreigners. Beyond the very small class of intelligent Jews who appeared to be Polish and patriotic, which joined the ranks of such intellectual pursuits as literature (particularly journalism, which developed some prominent individuals), the bulk of the Jews monopolized immense fields of trade, manufacture and commerce. The Poles had been crowded out into humbler occupations. Jewish capital allied itself with German capital as the latter encroached upon Poland. Favored by the Russian government, and because the least Polish national movement was severely checked by Russia, the Jews became masters of the land, owners of the richest sources of life, and employers of millions of people. Banks were started, factories built, commerce and enterprise extended, and national resources exploited—but there was little employment left for the Poles. Germans had invited in their kinsmen, the Jews made place for their own, while the Poles were lucky enough to squeeze in as underpaid local laborers. From the fruit of Polish labor, and out of the natural resources of the country, a foreign industry, held in the clutches of Jewish and German owners, grew and developed. The ideal

watchwords—Polonism and brotherhood — which were a slogan of the insurrection, soon died away like a dream. Grim reality gradually unmasked the strange and often hostile faces of the chance guests on Polish soil. Bravely had they now come to the surface of Polish life, with contempt for the natives, and with suppliant bows for the usurpers. Their capital and their business affiliations brought them into close alliance with the German element, which in its arrogance and haughtiness found a way into every nook and corner of the economic life in Poland. This foreign activity triumphed in the establishment of such commercial centres as Lodz, Pabjanice, Zgierz, Dabrowa and others. There every Polish endeavor was offset by Judaico-German activity, which was helped along by the reactionary Russian government.

But it was not long until a new generation of Poles grew up, and being discriminated against, and excluded from the various activities in their own country, they turned to such pursuits as were yet left free. Vowing fellowship among themselves, they determined to stay upon their native soil. Their ideas of reform waxed strong, the necessity of bread became urgent, and crowds of Polish workmen sought employment in their own country. Foreigners, however, were crowded into the principal places, but the Poles found a remedy. They assumed the lowliest places under difficult conditions, growing callous in their struggle, but developing gradually and founding small outposts that were bent on winning the battle. Owing to the invasion of foreign element, Polish life began to assume a

foreign character. Such industrial centre as Lodz, the stronghold of foreign financial lords, spoke German and the jargon. German schools were built alongside the Russian. Polonism was tabooed, while loyalty to Russia was loudly professed. By renouncing Polonism and professing fealty to Russia, they expected to suppress the growing activity of the natives. Thus stood affairs after the insurrection. Old ideals and creeds gradually paled. The jargon press grew insolent in its unequivocal condemnation of the so-called "Poles of Mosaic creed" as traitors to the Jewish cause.

However, these Jewish Poles held as yet to their Polonism, mediating between the awakening consciousness of the natives as to the value of their mosaic brethren, and the aggressive manifestations of the Jews. But they naturally served the Jewish in preference to the Polish cause, demanding of the Poles the broadest concessions in the name of time-honored ideals, but giving them nothing in return from the Jewish quarter. At the same time, fresh Jewish persecutions in Russia and the expulsion of Jews from that country, resulted in a veritable flood to Poland of masses altogether hostile to Polish life. Large crowds of Jews spread wide over the Kingdom of Poland, over Lithuania and, in a smaller percentage over Ruthenia. Along with a greedy foreign capital, their business skill and their readiness to engage in unfair dealings, they brought hatred and contempt to everything Polish. They brought also with them a mission impressed upon them by the conquerors—the mission of the Russificator, whom, as born admirers of Might, they

served to our disadvantage in all their haughtiness and blinded passion.

It should be remarked here that Russia could deal no more painful blow to the fettered nation. We must believe, too, that this was intentional perfidy on the part of Russia, which desired to get rid of her Jews, and at the same time tried to drive a wedge into the Polish life, which could not be done by means of the dull Russian axe.

The whole policy was tuned down to the song, which brawled of the fraternity and unity of Slavic culture, so as the easier to swallow up the bleeding Polish nation. The throngs of Jews driven out from Russia into Poland, which was devastated and over populated (when extensive Russia was but thinly populated), and the use Russia made of Jews in Russianizing a nation of such culture and merits as the Polish, formed a new stain on Russian history, and an occasion for the Jewish soul to show itself in its true colors. It was upon the body of Poland that the Jewish soul appeared in its true nature, and the world at large ought to know of it, and draw therefrom the necessary conclusions. Remarkable indeed was the deep instinct of those nations that were so prejudiced against the "chosen people" as to unfailingly turn away from them.

To return to our subject, in a short time the Jewish population in Poland had doubled. Poland had been drained of her vitality by the rapacious Russian officialdom, by the throngs of Germans, who everywhere established their outposts, and pushed upon our country, not only their industry, but a vanguard of their farmers who settled there. These,

of course, tried their best to exterminate everything Polish, in which they were assisted by the ignorant Russian officials.

The new crowds of Russian Jews (Litwaks) penetrated everywhere, overflowed everything, stirred up the Polish Jews, who were infinitely more cultured and better educated, and touched the most sensitive fibre of Polish consciousness with that brutality which scorns the weaker. But it is best to cite statistics illustrating how hostile the foreign element became towards the Poles, as it grew in number and strength. In Poland under Russia, there are 2,000,000 Jews against a total population of 14,000,000. In Warsaw with a population of 800,000—300,000 are Jews, or the population is 37.5% Jewish. In other cities and towns, the number of Jews varies between 40% and 98%, the latter percentage holds true only of the city of Ryki in the Siedlec province.

Quite different is the Jewish percentage in population in the two other parts of Poland which were placed under different political conditions. Galicia under the Austrian rule is 11% Jewish, while the province of Posen is barely 1.6% Jewish, and even this percentage is on the decrease, as the Jews there are leaving for Germany, where the economic struggle seems easier than in the economically developed Province of Posen. That part of Poland had but few political upheavals. The state schools had enlightened the people, while the example of German economics had taught wholesome lessons. Again, under the national and economic repressions, people grew callous and efficient. The province of

Posen is lacking in literature and art, as it used up all its surplus strength in fighting her powerful enemy for her very soil, shelter and bread. The economic opposition there developed to an extent that even the Jews had to give way and seek the great cities of Germany for better opportunities.

Galicia, on the contrary, has been infested and exploited by Jews and Germans. The Austrian government became dependent upon Jewish capital, and no longer issued (as was the case under Maria Theresa and the Emperor Joseph II), persecutive laws against the Jews, when they were not even allowed to marry with a view to their extermination. The year 1848 brought about great changes, and from that time on the Jews in Austria have enjoyed freedom. The government went even so far as to use them in suppressing its Slav elements, as was the case in the time of Metternich and his followers. The Jews were handy agents in the hands of double-faced Austria in provoking, spying and persecuting. They were quick to monopolize the business and trade in cities and villages, and to exploit, in union with the Germans, forests, petroleum, coal, etc. Besides, they bought out large tracts of land so that today they hold 30% of Polish land. In the larger cities where they enjoy equal rights, they hold high offices and very influential positions.

But besides the small class of educated Jews, Galicia harbors a great number of ignorant Jews, who are brought up in the cheders in their narrow separatism, in their peculiar morality, in their prejudice and practices that are hostile to everything. Except for their influential capitalists, the Jews

there are mostly poor and only capable of a parasitic life. Galicia, thanks to the foundation of the Popular Polish Schools (Macierz) which spread knowledge and education among the people, began to remedy her life, to ward off the foreign elements, to develop business, and institute various co-operative circles. This, of course, largely decreased the Jewish profits. Emphasis should be laid on the excellent services the Polish clergy rendered their country in this regard. They were the first to warn the nation of the danger that was bound to come from the Jewish encroachment. Again, when the Jews fairly got the upperhand over the natives and these continued to sink into poverty, it was they who struck the alarm and took the first line of battle.

It is commonly known what eminent service Father Wawrzyniak had done in the Province of Posen, by instituting the co-operative movement among the people. After his example, many Polish social workers in Galicia and in the Kingdom, set on foot creative and defensive movements. The co-operative movement saved the Province of Posen, whence Jewish merchants went into Germany. The same was soon apparent in Galicia where the Jews, upon seeing the Poles awaken to the necessity of opposing their practices, began to move out from Western Galicia, which is essentially Polish, into Eastern Galicia where the Ruthenian population predominated, and where the ignorance and sloth of the peasants offered them more lucrative fields. Thus they decreased in Western

Galicia to 7%, while in Eastern Galicia their numbers rose to 13%.

Statistics show that the bulk of Jews congregated in Poland under Russia. The reason for this lies in the geographic position of the country, and especially in that of Warsaw, which constitutes the main point on the commercial line between the West and the East. Through Warsaw pass the main commercial railroads, offering immense business opportunities and, of course, immense profits. It was undoubtedly for this reason that the Jewish population of Warsaw increased from 19.2% in 1816 to 39.4% in 1910. The total Jewish population living in all Poland is as follows:

In the Kingdom of Poland.....	1,847,655
In Lithuania	1,422,431
In Red Russia.....	1,200,122
In Galicia	871,895
In Austrian Silesia.....	13,422
In the Province of Posen.....	26,512
In West and East Prussia.....	45,000
Total	5,427,037

As the Jews, the world over, aggregate about 12 millions, it is clear that the territories, which formerly belonged to Poland, harbor nearly half of them. This is why the Jews present a more vital problem to the Polish than to any other nation.

We have thus far considered Jews who had given themselves up to business and hoarded immense sums of money, not only in Poland but the world over. Jewish bankers and capitalists are prominent and known on both hemispheres, but their keen

intellects prompt them to seek positions which require brain culture and preliminary education, whence the strong intellectual class among them. Russia in safeguarding her schools and universities against the Jewish element, allowed entrance to a very low percentage of Jews. Western Europe, it is true, instituted no limitations of this nature, but she knew how to get rid of her surplus Jews in favor of Poland.

Up to the Partition, Jews were barely noticed in Poland. They took care to conceal their identity under the cloak of their various pursuits, and had not ventured to the front. Until then, Polish intellectual Jews were not known. In fact the foremost Jews were eager to polonize and, often assumed the Christian faith. Such christianized Jews were enrolled by Polish nobility under their coat of arms. Thus, towards the close of the eighteenth century, scores of Jewish families assumed the Catholic faith and were ennobled.

It was only shortly before the insurrection of 1863 that the educated Jews started to follow such pursuit as medicine, law, literature, and principally journalism. Thus, the Jews took a new step, not so much with a view to getting hold of lucrative enterprises, as to gaining control over the thought of the nation. Having created no intellectual fields of their own, they intrude upon foreign fields to inject their own ideas. The press holds out to them the best chance of shaping their ideas and gaining their end. This they practice not only in Poland, but in Europe at large. In possession of riches and such strong influence as riches supply, they strive

to get into their control the conscience of the world —the daily nourishment of the public—the press. With large capital at their disposal, especially in ruined Poland, they are quick to buy out the larger press agencies and to form large publishing firms, to establish influential papers, and to spread their propaganda.

They do this very skillfully in Poland, where they invest their capital and push to the front such Polish forces as enjoy a good reputation, tempting them with their supposed patriotism, and making them at the same time materially dependent. But the analysis would lead us too far. It is enough to state that the Polish press after the insurrection of 1863, became very largely dependent upon Jewish capital.

The Jews are remarkably conservative as to themselves. Holding fast to their antiquated Talmud, to their Elders and Rabbis, they would not allow the least criticism upon their ancient Holies. With regard to others, they are radically progressive. They laugh at their national feelings, and brand them with the stigma of backwardness and ignorance. The Jews in Poland began their play under two different headlines, the one was the headline of the Polish press, inspired by Jews, whom it served under the cloak of apparently Polish patriotism; the other was that of the jargon press which was insolent, arrogant, brutal, but had the one good quality that it exposed the real character of the Jews. The Polish thought became very much confused in the turmoil of their cunning play and subtile policy. The jargon press grew insolent and the Poles had to learn that it worked in total opposition to Polish

life, and broke away completely from the idea of assimilation, while it branded the "Poles of Mosaic Creed" as traitors to the Jewish cause. Polish idealists wished to further remain under the spell of their delusion and paint the situation in bright colors, but grim reality struck a different key. Amid open disregard and contempt the Jews showed to everything Polish, amid the vile services they rendered the Russian and German cause, a strongly idealistic current started among the Jews, which offered an outlet to their long suppressed longing, to their ambitions and to their desire to become great—a current which holds the living thread that unites it with the past—jealousy nourished in every Jewish heart—and this was Zionism.

Originating in the minds of a few dreamers towards the end of the nineteenth century, Zionism found a marvelous adhesion among the masses, and served as food to satisfy the hunger of the passionate Jewish soul, which had remained closed up within the iron confines of their Talmud. Zionism which is a movement to regain Palestine, became a new slogan with the Jews. Zionism took the mask off their servility and humbleness; it showed the true Jews and pointed out their true purpose. The whole scheme, in fact, appeared utopian and fantastic, but it exposed the hidden Jewish soul, and, like thunderbolt struck into the long cherished delusion and the skillfully guarded relation between Pole and Jew. It became suddenly clear that the crowds of Jews in Poland were but an alien element, though they had lived with the Poles for centuries —that they were not "brethren"—not "Poles of

Mosiac creed," but enemies, who strove to subject the hospitable country. This was a sad discovery to the Polish soul. It reduced to dust long cherished hopes and utopias.

The problem became serious in the utmost and reached alarming statistics. In the Kingdom of Poland, there were 38% Jews engaged in business; in Lithuania, 32%; in Galicia, 29.4%. Ranking second in importance were trade and industry, in which 32% of Jews in the Kingdom of Poland were occupied; in Galicia, 26.4%. They gained possession of immense tracts of land, mainly by way of insolvency. In the Kingdom of Poland the Jews are forbidden by the Russia state laws to acquire land, but they constitute 93.5% of merchants in grain and cattle, while forest business is fairly in their hands. 82% of the dry goods business is also in Jewish hands, while in the hide business 90.5% are Jews.

These figures show how far the Jews have encroached upon Polish life and to what extent they have opposed any movement among the Poles, which was likely to interfere with the business they had so easily developed by reason of united capital, united influence and because of the difficulties Russia placed in the ways of Poles. It must be remembered that Jews are in no way bound by ethical laws in dealing with "goys" or foreigners, though they scrupulously observe them in dealing among themselves. It must also be remembered that the darkest practices are allowed and even encouraged against the Christians. It is enough to mention that the most heinous practice in the world—the

commercialized vice—the white slavery, is exclusively in the hands of Jews and constitutes their specialty.

This one loathsome trade-mark would suffice to have us turn away in disgust from the sorry agents. They have taken hold of this world-wide commercialized vice, which is steeped in blood, in tears and in the blind despair of millions of innocent victims and from it the Jews have derived streams of gold. In addition to the fact—that they hold the secrets of this trade in their hands, and have spread their nets over entire nations, they have created an efficient army of procurers whose moral infection poisons humanity. Poland, which is their centre, became the nest of this heinous business, while its rottenness reached such an extent that the "Polish flesh" received a special trade-mark in the markets the world over. This is due exclusively to the Jews.

We have adduced the results of encroachment upon Polish life by the uninvited guests in statistics, and in their absorbing influence. We have shown the frightful ravages upon the organism of the nation perpetrated by the greedy and selfish foreign element, which has sapped our vitals for long centuries. The Jews have monopolized and exploited the various fields, they have undermined the nation's health and its spirit. We hope to show how successful was the Polish spirit in opposing this terrible encroachment of inimical forces, which developed within the country and threatened to finally subdue and overwhelm the nation. Thus the Jewish problem makes its victorious appearance upon the threshhold of the twentieth century.

Masks fell down, illusions were cleared, the sharp gales of life carried off this sorry remnants of hopes and dreams. It is with Jewish triumph that the second era of their open relations with us ends. Now opens the third era—an era of determined struggle, of awakened consciousness, when the one-time masked and suppliant Jews, feeling strong and certain of triumph, dismantled appearances and proved to be our aggressors.

CHAPTER IV

THE PROVOKING JEWS

WE now face a new era, sorry at heart and painfully disappointed that despite her tolerance and liberality, Poland had failed to make patriotic citizens, or at least sincere friends of the Jews she nourished at her breast. One more wound, terrible because internal, unexpected, because hidden underneath the surface, loomed up in our national life. Infatuated idealists, utopian as to the fraternity of the two peoples who were brought up on the same soil, we strove against realizing this bitter truth and painful reality. Meanwhile, such historical events developed as could not but dispel appearances and bring out the true fibre of national souls. The Japanese war was one of the events, a war which freed the souls of the nations, Russia held in her iron grip, and bade them speak their heart's desires. The Russian revolution of 1905 became an epochal era in the relation between Pole and Jew. It was then that the true situation, which had long been kept in the background of the Jewish soul, became terribly clear, and dealt the collective soul of Poland its bloody and final blow.

It is remarkable that the hostile force made its first open attack just when the Polish nation, which had for centuries been buffeted to bleeding, had for the first time since 1863, awakened to a brighter future, and when the hope lighted the Polish heart that Poland would be restored her undying rights. When that enlivening wave had awakened the na-

tion from its stupor, and once more animated it with the desire of regeneration, gladness and hope reigned in Warsaw — the heart of Poland — where the bleeding White Eagle, brought out of its concealment, once more fluttered over the Polish throngs, as they marched in demonstration. It was then that the Jews, who had ingrained themselves into our national organism and shivered at the very thought that we rise from our hopelessness, showed their venomous hatred against the Poles by instituting an antidemonstration, into which they drafted crowds of workingmen, dependent on them, and cried with the foam of hatred on their lips "Down with Poland." They did not even hesitate to disgrace the unblemished Polish banner, which alone in all Europe, offered them home and shelter when they were persecuted and oppressed elsewhere, and gave them bread and received them as equals and brethren, even as sons of one mother country.

The indignities of those memorable days, which were so thickly bespattered with blood and new sufferings, impressed themselves deeply upon the Polish mind. But they brought to light a worse malady with which the Jews afflicted the Polish nation — the houses of ill repute. Demolished by the angry throngs, the houses of shame invariably betrayed traces of Jewish underhand work. The Jews, of course, like a dark phantom, concealed their identity in connection with their shameful avocation, shadowing it everywhere with their dark wings of protection, influence and craft.

Political law-suits in the Russian courts, following the revolutionary movements, exposed the un-

clean practices of Jewish leaders and agitators. When called to an account, they invariably fled, placing under the sword of penalty the Poles, whom they would provoke and use as tools to their own advantage. Legal documents of that time throw a fatal light upon the results of Jewish instigation among the Polish working classes. Thus we see how the Jews began to influence the national spirit, how they adopted idealistic slogans thereto, and how, under their cover, they commenced to spread disturbances, injecting the venom of class hatred and uprooting such Polish national mainstays as faith and patriotism.

For Poland this was a terrible awakening—an enemy within—ingrained in the nation's very vitals —a dangerous and threatening evil.

Still, the Poles were eager at any price to delude themselves—but reality was too evident. To what purpose the Polish press was largely in the hands of Jews, dependent on their capital and on their power? In good or bad faith, it poured soothing balm into the Polish hearts, appealing to such tried ideals as tolerance, brotherhood, common country, etc. Could the few educated Polish Jews not calm the agitated opinion with their golden eloquence, their persuasion and their influence? The Polish soul, naturally optimistic, and weighed down, as it was by adversities of every sort, wished to overlook the fresh blows; when the Jews saw that the Poles were beginning to realize the true situation, and that once they did realize it, the Jew was sure to suffer serious reverses, they did everything to remedy things by putting the situation in a different

light. The upheaval quieted to an extent, and although all was not well internally, things seemingly resumed their normal course. But the hidden activity of the Jews could no longer escape a closer scrutiny.

It was now impossible to belie the reality any longer when it came so compellingly to the front. The Jews lost their confidence and the public grew careful. Less significant events kept on adding to the fire, but it was only in 1912 that the election to the Russian Duma furnished the final blow, and made the situation clear even to the most conservative parties. Then only did the Poles clearly perceive how far had their optimism led them astray as to the true character of the guests upon their soil, and above what abyss hung their destinies. Fear came upon all, while the horror that the natives were likely to forfeit their rights on their own soil, seized all classes.

The great commercial city, Lodz—enmeshed in a net of German-Jewish capital which directed its influence towards opposing the Poles—elected a Jew as a representative to the Duma. Warsaw, the capital of Poland, and the heart of the nation stood helpless against the elective superiority of the Jews, who carried through their candidate. He was not a Jew, in fact, as they feared the scandal, but still he was of their own choosing—a radical socialist, a man who enjoyed no confidence even in his own party.

Such a victory had the Jews gained in Warsaw where they constitute 37% of the population, and possessed the bulk of the real estate, as well as

large capital and great influence. But their victory proved valuable inasmuch as it took the veil off the eyes of the Poles and awakened them to self-defense. The abyss opened wide, into which the rights of the natives sunk ever deeper. The Jews kept on requisitioning the principal fields of industry, and after they had the nation fairly in their power, they took off their masks and defiantly pointed to themselves as masters of the land. The Poles could hardly realize that the representative of Warsaw to the Russian Duma should be a Jewish protege, as this was an insult to the Polish nation, but it resulted in a general awakening.

Poles began to study things carefully.

They commenced to Behold—To See.

They saw that Poland under Russia possessed such industrial centres as: Lodz, Zgierz, Zyrardow, Pabjanice, Sosnowiec, Zdunska Wola, etc., not to mention the capital, which is situated on the great passway between the West and the East; but that the capital controlling the entire industrial machinery was Judaico-German and that the German language and the jargon predominated. Besides, they saw the influential jargon press, openly inimical to Polish interests. They also saw the numerously attended jargon theatres, and the Jewish sectarian schools, where the Polish was no longer allowed. Meanwhile, Russian and German schools flourished under the protection of the government. The Polish communities were everywhere repressed by the joint Jewish-German forces. Therefore the only thing for them to do was to start an energetic self-defense campaign. Warning voices were heard from

those who studied the situation, while the fact that Poles were excluded from the various governmental positions prompted the Polish youth to embrace such independent occupations as commerce, trade, etc.

Agricultural conditions being extremely hard on account of exorbitant state taxes and the unceasing meddling of the suspicious Russian officials, the Poles were compelled to follow various other pursuits. In a comparatively short time, Polish commerce, supported by the Polish clergy, appeared in town and village. Competent Polish agents appeared also and Polish co-operative movements were set on foot. The slogan, that Polish capital remain in the country to develop Polish industry brought excellent results. In the face of the open aggressiveness of the Jewish masses, their haughty cynicism and their continuous influx from Russia, the struggle of the Poles to hold their possessions, to retain their natural rights, and to disinfect the Polish life, assumed a general character. But the struggle was extremely difficult. The Jews, in addition to the fact that they had the advantage of centuries-old experience, finance, craft, and iron solidarity—were allied with the German element, which had ever been inimical to Poles and also had the protection of the Russian government. They also had at their command the press in every part of the world, and we shall see just what use they made of this powerful factor in turning it into a weapon against the Poles.

Meanwhile, the defensive movements were gaining in strength and embraced all classes. All at-

tempts at appealing to progress and humanitarian ideals were now useless. The threat of charging the Poles with narrow-mindedness and chauvinism was no longer effective as they realized that their very existence was at stake. The Jews in their attempt to remedy things, brought forth facts and arguments to appease the situation, but the Poles were determined to stand for their rights. Their numbers grew daily and included spheres which hitherto put entire confidence in the Jews, and had for years remained under the influence and the spell of so-called progressive ideals. The awakening was followed by a revision of relations and affairs, starting with the common avocations of every-day life, and ending with the highest intellectual pursuits; wherever, in fact, there was a question of preserving purity of spirit and purity of moral character, which already bore dark traces of foreign influence.

Thus, on the one hand, Poles grew in strength, commercial fields were defended, trade and real estate in village and town (where three-fourths of real estate and business was in Jewish hands), was offered a protective hand. While on the other, the intellectual spheres began to revise our relations with the Jews and to study their influence upon us, to be exact—our Judaization. Such Polish minds as up to that time eagerly defended the Jews and their patriotism, and resented, on the score of progress, the supposed Polish reactionaries, at once changed their attitude and joined the movement to defend the threatened country. Poland had been exposed to danger as she never had been before.

The reaction after the Japanese war and the momentary bliss of great hopes, were followed by a new gloom, and the situation of the Pole became unendurable. The Russian espionage suppressed every manifestation of Polish vitality, dimmed the light of Polish schools, carried on a wild Russian propaganda in normal school and in university, strangled every Polish activity, every movement and every initiative, as they appeared suspicious to the Russian government.

The pride and ingrained haughtiness of such open enemies of the Poles, as Jews and Germans, grew every day. Their fraternization with the Russian officialdom, who looked to the future blind-folded, became extremely provoking. But the Poles took the defensive to the best of their united strength. The watchword: "Keep up home industry," became a law to the Polish conscience. To patronize Polish business, to help building the co-operative societies, to keep land and real estate from falling into foreign hands, became a national command, while departure from it incurred severe public criticism. On the other hand, the Polish leaders kept on invigorating the national spirit through the loyal Polish press, and brought to light another calamity: the terrible moral devastation that the foreign element kept on spreading.

Such talented and bright men as A. Swietochowski, the founder of the Polish progressive movement, and A. Niemojewski, the leader of the Polish independent thought, both of whom once defended the Jewish cause, sounded the warning key.

A. Swietochowski was obliged to leave the Pol-

ish Culture Society, which he had himself organized, with "Poles of Mosaic Creed" constituting half of its members, because at a time when the struggle between Pole and Jew was at its height, this organization flung off its assumed colors of Polonism and arrayed itself on the side of the rigid opposers of everything Polish. The other, A. Niemojewski—well read in the Talmud and a thorough reader of Jewish history—understood the question to be of so vital an issue as to think himself bound to strike the alarm and demand a remedy for the Polish national soul, which had thus been tainted with the foreign venom. He wrote a series of instructive articles on the question, gave many well attended lectures, and, although an enemy to every religion, gave credit to the Polish clergy as being the first to understand the danger, which lurked in the Judaization of the eminently Christian nation and undertook to fight it down. This Polish thinker showed a remarkable and discriminating grasp of the Jewish influence in Poland in his article in the "Independent Thought." Here is an excerpt from it:

"It was on the ground of jeers," he says, "that the intellectual life of Jews and Poles developed. The Jew said to the Pole: With you I cannot love anything, honor, admire nor suffer over anything, and we have no common goal to tend to—but we can mutually make fun over everything. I will laugh at your God, your country, your traditions and your ideals, your desires and your endeavors—and we shall both rise over everything. The Jewish joker met a Polish joker and both began to make joke of everything. And the result was that no great act could be accomplished."

It should be most emphatically stated here that years before, the very same classes were strong in their opposition to any movement directed against the Jews, and any criticism of them, was sure to be branded as narrow-minded and fanatic. In Poland as a rule, one could not touch the Jews without incurring the displeasure of the representative classes. So far did the nation advance in its blindness, and to such an extent was the national thought seduced, that it took violent reverses, striking realities, and a final contamination of the national honor—before the Pole succeeded in seeing the truth, and ceased to think in categories that proved fatal to him. Especially striking was the extensive national movement and the general watchword, "Defend."

The Jews in Poland were quick to grasp the situation. At first they appeared very much confused. Later they united in calming down by every means the Polish watchfulness. They branded the national self-defensive movement as Russian in character and leading to pogroms; as ignorant, prejudicial and destructive of all national traditions. After these complaints availed naught, the Jews showed open signs of indignation. They appealed to the progressive elements in Russia, Europe and the world at large, while at the same time, they kept on organizing a strong opposition to everything Polish, and systematically and secretly boycotting every Polish undertaking.

It would be too much to enumerate to what lengths the Jews had gone in fighting the Poles, who were practically defenseless and unskilled in

united defensive action. The Poles could obtain no capital; the banks refused them credit; they could get no customers to buy their goods as more than three-fourths of the business was in Jewish hands. Much abuse was carried on against the Polish business, as the Jews are bound by no ethics in dealing with Christians. Falsehoods were circulated in the press, every endeavor was boycotted and interfered with. The seemingly liberal Russian press supported the Jews, though it was silent as to their wholesale expulsion from Russia, but lamented with veritable perfidy, when the Poles, suffocating from Jewish aggression, determined to defend themselves and to free their hands from foreign shackles.

The Poles offered a valiant resistance, but they were no match against the Jewish forces. Assailed and threatened by strong inimical forces, both within and without, with their attention completely riveted upon defending their fundamental rights of existence, the Poles had hardly time to adequately refute falsehoods and ward off attacks. Still the united will of the nation, which was ready to stand material sacrifices to free itself from the net of Jewish trade, time and again wrested laudable victories, and learned to rely on its own strength and energy. As a result, Jews began to emigrate from certain localities and their business fell into Polish hands. The mercenary Russian officials did their best to interfere with the Polish emancipation. In many cases, they censored advertisements and articles calling upon the Poles to start their own business. In a word, the Russian authorities persisted in binding Polish hands with various prohibitory

measures; though they secretly organized Jewish pogroms in Russia. But the national defensive power kept on encircling larger fields and mobilizing fresh forces. It should not be forgotten that Poland, although Russia exacted double taxes of her, has remained a really resourceful country. It is interesting however to study the heavy burdens which were imposed upon Poland with a view to crushing her economically and condemning her to a merely vegetative life.

*The government taxes in the Kingdom of Poland amounted in 1905 to 330,000,000 roubles, while in 1910 they reached the sum of 610,000,000 roubles. In Poland they were raised 86% while in the rest of the Empire the raise was 45%. At the same time the expenses of the government in favor of the Empire excluding Poland, amounted to 33%, while those in favor of Poland amounted to 17%. In general, fiscal statements show that from 1905 to 1911 Poland contributed to the government treasury 800,000,000 roubles, from which she received no benefits as the money was spent in favor of Central and Eastern Russia. The taxes in Poland in 1910 were from 12 to 16 roubles per head, while in Russia only 5.80 roubles per head. To this must be added the tariff so framed as to suppress the export of Polish products into Russia, and to place high duties on incoming commodities. Despite all the financial drawbacks she suffered at Russia's hands, Poland exploited her natural resources to the best of her abilities. Thus the yearly

* The statistics are taken from G. Bienaime: "La Pologne Economique," published in Paris in 1915 by the Polish Press Bureau.

spinning industry brought 900,000,000 roubles; food-stuffs, 420,000,000 roubles; metallurgy, 500,000,000 roubles; confectionaries, 130,000,000 roubles. Besides, there are the products of native trade, which counts large numbers of skilled Polish artisans.

The entire foreign trade in the Kingdom of Poland is estimated at 1,740,000,000 roubles, 32% of which is exported and 68% import. The Polish co-operative movement developed fairly well, as it had in 1912 one thousand co-operative stores that sold products to the value of 420 millions of francs. Warsaw and Lodz have committees of commercial exchange, where prominent Jewish and German business men assemble with a view to discussing business projects. These impartial statistics show that the Kingdom of Poland possesses immense natural resources, whose development is checked both by the state and the foreign capital—particularly German and Jewish—which hold the bulk of the native enterprise in their hands.

Ten provinces in the Kingdom of Poland, Galicia and countries once belonging to Poland, such as Lithuania and Red Russia—these are countries where the Jews enjoy special privileges. The co-operative movement which started among the Poles in Warsaw, soon spread over Vilna and all Lithuania. Poles and Lithuanians joined hands against the Jewish aggression. The Jews thereupon prevailed upon the European press to defame the Polish name before the world. Here the Jews showed the solidarity that unites them the world over, their international unity, and their power, a power to

which every Jew in the world is a contributor. To fight down Polonism, to oppose the Polish co-operative movements (which had for their aim the safeguarding of the Polish national life against the Jewish encroachment), the Jews mobilized all the forces they had the world over.

The Jews appealed to the opinion of Europe and showed the extraordinary power they possessed in the international press. They bewailed everywhere the harm they supposedly suffered at the hands of the Poles. The Polish Jews, who up to this time styled themselves "Poles of Mosaic creed", tried to calm the rising storm which threatened to bring down a historic catastrophe to both Jews and Poles. The Jews preferred to act slowly but surely, and really welcomed the intervention of the so-called assimilators, but the Poles became aroused to a high pitch, realizing their threatened existence, and determined to defend themselves. The Jews, again, were sure of victory. Still the danger that their prey was likely to slip away from their hands grew too eminent not to prompt them to use any means, even desperate.

And while in the clear light of day, the two historic souls, which for centuries lived together, grew estranged when the echo of the struggle with the hidden enemy grew louder, when the relation between Pole and Jew became dangerously strained, and when Jews the world over assailed the Polish name and threatened to defame it before the world —events of historic value ensued. The long foretold and expected war came like a lightning across the dark, menacing the life of nations, and Poland shook to her very foundations.

CHAPTER V

WHEN THE WAR BROKE OUT

THE war found the Polish nation anything but ready, with confusion and disintegration on every field. For years before, the Poles had to struggle for their very existence, as aside from the thrreatening Jewish problem, their economic conditions were all but ruined by the Russian Government which suppressed every manifestation of Polish national life. German-Jewish supremacy lorded it over Poland and the country was dominated by Russian officials, by overfed Germans and by arrogant Jews, while the Polish soul shrunk and shivered for its future. It should be remembered that contemporary to this, the Polish "Macierz" (Mother), an educational institution, which the bleeding nation managed to build was dissolved by Russia, and the Russianized Warsaw University was depleted of Polish youth. The Poles were becoming foreigners on their own soil, which was being exploited by foreign capital, while the native life was growing inert by reason of suffering and fruitless struggles. Small wonder that the Poles had neither the time nor the opportunity to prepare themselves for the blow which came like a thunderbolt. Meanwhile, they were terrified to discover a new and dangerous enemy where they expected a sincere friend, and the nation found itself at the Rubicon, whence there was no other way out than to defend its threatened life. To be or not to

be, became the all-important question with the Poles, and they could not waver.

On the other hand, the passionate, haughty, vindictive and greedy semitic soul opened wide to swallow us, and to triumph over our national disintegration. Meanwhile, we saw momentous events which produced a great drama upon our hospitable soil, where two races engaged in an epochal struggle, exposing their true natures, their true purposes and ideals, and bringing to light the peculiar assets of their national souls. The scale of victory turned in our favor for a time and our suppressed national soul was awakened by the manifesto of the Russian generalissimo, the Grand Duke Mikolajewicz. The Poles awakened to a new life, and the national spirit shook itself back to its former self. The creative and healing results of the historical manifesto shall never escape memory.

We were caught and carried away in the whirl of great events, sentiments and ideals. They tore off the linen in which the living body of Poland was wrapped as dead, and placed her with the most vital interests of the European Powers. Our destinies were given a different direction. The foreign growth upon the body of the nation vanished; the martyred Lazarus and the forgotten master of the land, rose. The rapacious would-be lords felt the ground slipping from under their feet; so they tried, as best they could. to remedy the situation, to forgive grievances, to appease the master and to gain his favor. Every one of the usurpatory Powers endeavored to win Poland over, as it seemed very dangerous to them to leave her a forgotten victim.

The Jews understood the situation—the change was threatening; it brought on them unaffected fear and trembling.

Poland, all but a finished victim that she was, was likely to become mistress of her situation. Fear and confusion grew strong—what was to be done? Certainly, her possible regeneration must be interfered with at any cost. The Jews accordingly did everything to tear to pieces the developing threads of Russian sympathies, to suppress the mutual confidence, to poison the souls of the two kindred nations, before whom rose a great historic change, calling for a quick reconstruction of the criminally wasted life. The possibility of such a change, the likelihood of the nation having restored to it its natural rights, struck the Jews with fear and prompted them to take any measures that lay in their power to prevent it. They wrote in the Russian papers against the Poles, they jeered and ridiculed their recently awakened enthusiasm. In times of great moment intrigues and artificial structures invariably fall to pieces and the truth of the spirit and the character of the nations gain an ascendancy. Thus it was in Poland.

While the cobwebs of Jewish calumnies and falsehoods were prejudicing Russia against the Poles the Russian army entered Poland with the surest confidence. Poland's historic enemy—Germany—pushed her iron regiments upon the Masovian plains, while the blood of the Poles—traditional defenders of freedom against the cruel Prussians—was roused to the utmost. The sons of the heroes of Grunwald and the Slav army which ad-

vanced to defend the open territory of Poland, united to fight the old enemy of the Poles, the threatening "Drang nach Osten" of Germany. Perhaps there had never been in the history of two nations so sincere and unanimous a feeling as when Warsaw and Poland at large welcomed the Russians, their one-time persecutors, as their deliverers now and their allies. Had Russia then risen to the historic moment and proclaimed a free and independent Poland, had she created a Polish army, and bade it defend its country, the fraternity and alliance of two free nations would have been strongly sealed. The wall of a heroic Polish army would never have allowed the Prussians the victories and triumphs which forever diverted the course of history, placing between the two nations new crimes, so fearful that no ages or events are likely to erase from memory the sea of Polish tears, the moans of the ruined country, the unheard-of horrors and barbarities.

All attempts at creating disturbances were in vain; the will of nations passed over them like a hurricane, while the downtrodden victim moved and rose again. The historic Lazarus changed into the master, conscious of his rights and his triumphing power. In the historic turmoil, in the uncertainty of what the future might bring and what the coming Polish rule might do, the Jews dropped another mask which kept hidden their mysterious psyche: their supposed loyalty to Russia. With the change of war's fortune, the ascendancy of the invader succeeded in bringing out the real character of the Jews shown in their kinship with Ger-

manism. Unfailing worshipers of power, they bowed low to the watchword of Germany: "Might," and its practical application in life. It did not matter that Germany looked down with contempt upon the Jews, and steadily refused to enter on intimate terms with them. The Jews bowed before the bearers of Might, worshiping them to idolatry.

It is true, the Jews had never and could never have any sincere sympathy towards the Slavs. The spirit of the two races is too antagonistic—the type of the Jewish soul was brought out in the shifting course of the war in Poland. Even the common Jews sided with the Germans. The national instinct of the Russian army was quick to perceive this and, as a consequence, showed the Russian inborn hatred of the Jews. Imbued with ages of religious tolerance, the Poles limited their defensive struggle against the Jews to economic grounds. Beyond that they showed no ill-feeling towards them. The deeply rooted christianism of the Poles and their inborn meekness of nature would not harm nor wreak vengeance upon the Jew, but the Russian armies, together with their leaders, took quite a different attitude towards them. From the beginning the Russian army was slow to place confidence in the Jews, but quick to suspect them of treachery. When it was learned that the Jews in many cases sided with the Germans, the Russian army resented it, and in some places pogroms took place. To play safe, the commander-in-chief had to deport all the Jews from the war territory. In general, the Russian military authorities were prejudiced against them, while the army, as an army is

wont, in moments of aversion and hate, perhaps was guilty of injustice and barbarism.

Meanwhile, the Polish-Russian fraternity reached its climax as a result of common suffering and interest. The terror of the Teutonic warfare tied the knot of brotherhood, while the relations of the two peoples developed in a way to constitute a new page of hitherto unknown sincerity and mutual confidence. Warsaw—the heart of Poland—showed a heroic and royal heart in that it erased, in face of the great To-Morrow, every impression of Russian persecution. Imbued with the ideals of freedom and brotherhood for centuries, the nation appeared to rise to the historic occasion. The Poles wished to forgive, and knew how to forgive. The Russian army understood it and repaid it as best it could with the warmth of its simple soul. No wonder then that, amid such developments as these, even the Polish Legions formed in Galicia found the Poles, on their entrance into Russian Poland, cold and even reluctant, because following in the wake of that heroic Polish army was the dark spectre of Germany, Austria's ally. However, the fraternity of the two peoples and their sincere aspirations had not been sanctioned, as has been said, by an act of historical value. Outside of proclamations, appeals in the Russian press and relief action taken by Russian communities, governmental affairs in Poland remained actually the same. Things remained in suspense, though the people of their own accord, without any sanction, kept on organizing in the name of the despairing need of the moment.

Meanwhile, the call of the great moment for an act of historic reconstruction brought no results. There was no one to catch the call, to realize it, to actualize it. Things ran their course, while the great moment rolled away into oblivion.

The friendship that grew between the Poles and the Russians became a terrible blow to the semitic soul, which beheld Poland a horrible phantom, raised by the manifesto of the commander-in-chief. It was yet unknown who would win. The great moment remained uncertain. . . . But the situation became too doubtful for the Jews to allow them to continue humble. They declared an unmitigated warfare against the Poles just when the Polish question was put in the balance, when the destinies of the nation tragically hung upon the great events of the world. It is horrible to speak of this—still there are no suspicions nor illusions; these are terrible facts which, like millstones, crushed and ground the Polish soul, until they drove it to a dark despair.

Jews the world over whirled like dark waves upon the sea, throwing upon Poland darts poisoned with hatred and calumny, in an attempt to defame her unblemished name before the world's forum. The celebrated Danish writer, George Brandes—a Jew by birth—first indignantly branded the Poles as originators of Jewish pogroms. The Jewish cynicism and hatred triumphed and did not hesitate to throw these falsehoods upon the Poles. The calumny got into the press and did great harm to the Polish name. We started our defense too late in relation to the events that shook the world.

When finally Brandes was pushed to the wall and required to produce facts, he had none to give. Another accusation was that by the Italian writer Luzatti, a Jew, which, too, crept into the world-wide press. Then another Jew, Levine, of New York, threw the same blemish upon the Poles in an open letter to Henryk Sienkiewicz. But pressed by facts, he had to admit in "The American Hebrew" that the Polish people with their clergy had on many occasions saved the Jews from the gallows by interceding with the Russian commanders, as was the case in Glownia, Jarnowa, etc.

The Russian leaders had often openly urged the Poles to institute Jewish pogroms, even promising them rewards after the war, but the Poles would not listen, while the clergy did their best to prevent bloodshed, as was the case in the province of Kielce. At times, this crept into the jargon press, as the "Haint" No. 199 writes: "When the Cossacks in Myszyniec were about to hang six Jews, the peasants prayed them to spare their lives." This is eminently characteristic of the Polish peasant, who knows no revenge, but forgives as a true christian. How different are the Jews; they bow low before a strong enemy, but give vent to their anger when dealing with the helpless. A characteristic example of this is their relation with Russia. They condone her every indignity and gladly pass over even pogroms, while they resent and exaggerate most strenuously the least act on the part of the Poles that does not suit them. They try to be on good terms with even such Russian parties as are indifferent and blind to Jewish persecutions, but

they raise loud lamentations when ruined Poland undertakes the least defensive movement. In this case the Czar government and Russian society too are one in their perversity.

When the Russians first issued an order of compulsory expropriation of Jews from the Russian territory and drove crowds of them into the Kingdom of Poland (but ensured them protection against the native element), the Russian communities at the same time condemned through the mouth of their liberal leader, Milukow, the clannishness of the Poles, who would not admit with open arms the Russian "Litwaks," but organized self-defensive movements against them.. The liberal element in Russia, it is true, defended the rights of the Jews, but they limited their defense to Jews living in Poland, which was overcrowded with them, while they tolerated and connived at the abuse of the most elementary rights of the Jews in Russia.

Poland had never practiced diplomatic falsehood and subterfuge. The Polish policy had for centuries been imbued with sound principles and ideals to which the nation had faithfully adhered. If the Polish culture had failed in polonizing the Jews, still it cannot be denied that the noblest individuals of that old race received the Polish baptism of love, and through it alone, became children of our free land. It should be remembered that the ideals of Polish culture are exceedingly high, to which not every one may aspire—while the national way of the cross was the thorny road to Poland's unknown destinies, upon which only her own children, strong with love, could pass.

There were and still are in Poland, though their number is small, eminent types of Jew-patriots. With the light of their great spirit, they were wont to enhance the relations between the Pole and Jew, and professed everywhere their faith in the beautiful spirit of humanity. They still tell us that it was only on the ground of Polish culture that the selfish and isolated Jewish psyche blossomed into its most beautiful flower. They fought for Poland's cause, they suffered for Poland's sake, and they loved her. Let us do them homage and let their noble souls and noble acts prompt us to forgive much their living brethren. Glory be to them! There were and still are Jews whose names are written in the book of the nation for the services they rendered it. They are the stars that shine over the dark forces of their kinsmen, men who worship brutal force even to idolatory.

Worshipers of Might—such has been their name for centuries—whether it be under the Russian knout or the Prussian mailed fist, honoring the most those who maltreat them worst, they show little regard to those who consider them brothers. These fanatical worshipers of Might proved themselves ungrateful in the utmost to the country which received them with open arms when they were everywhere persecuted, for centuries surrounding them with its rights and protection, and allowing them to grow in wealth and culture. The Jews rose against Poland which espoused their cause, a Poland which, even in her sad hour of 1863, tangibly showed through Wielopolski's re-

forms, that she honored the rights of her Jewish citizens.

The war dissolved the last Jewish mask, and the truth, which had long been maturing in the hidden Jewish soul, came to the top. It stands forth today in Poland, in its entire nudity, and though it tries to hide away and continue deceiving, still it cannot conceal its riddle which had a historical value for the Poles. Not only to the Poles in fact, but to the world at large, as Jews are scattered the world over, and the influence of their ideals and aspirations is affecting the organism of humanity, dissolving it in the acid of the semitic spirit. The saddest example of what the semtic spirit can do, is Poland today. We have seen in an outline the course of a historic drama, thus far hidden under the surface. We shall now consider, in the light of the present epoch-making times, the tragic struggles of the two races, whose souls ventured out into the open and await in the suffering and bloodshed of the world-wide struggle a solution of their problem.

CHAPTER VI

JEWS IN POLAND AND THE WAR

a.) The Indifferent Jews and the Russian Jews.

WHEN the war broke out, Poland, with Lithuania and Ruthenia included, numbered, as was pointed out elsewhere, 5,327,037 Jews, which constitutes nearly half of the Jews in the world, who aggregate 12,000,000. The Kingdom of Poland alone numbers 2,000,000 Jews to a population of 14,000,000, which is 14%, or as many as live in Palestine. The Jews in Poland can be divided into three classes. The oldest class, embracing the so-called Polish Jews, the most refined among whom are actually Polish, inasmuch as their racial soul, trained in the doctrines of the Talmud and their traditional isolation, allows them to love and honor anything foreign. At least they are the Jews who understand us best. Outside of these, is the bulk of uneducated and fanatic Jews who knew nothing outside of the Talmud, their rabbis and cheders. At best, they cherish certain Polish sympathies, or more precisely, they are not hostile to us. But that is all.

The best Jewish classes that speak pure Polish and are well read in Polish history and literature, that pursue literary avocations and are active participants of Polish culture, do, at any rate, infiltrate peculiarities of their racially different psyche into the Polish soul. The bulk of uneducated Jews, who read the jargon papers and live in the spirit of their

cheders and synagogues, know nothing about the history of Poland. They only know how to trade, how to overreach and make business on the Polish people, and garner their roubles by their cunning, and their ethics which does not bind them. There is a third class besides these two, which is of a more recent formation. It embraces the so-called "Litwaks," who came from Russia and who speak principally the Russian language, and consider themselves a vanguard of Russianism. Hence they think themselves affiliated with the state and, therefore, superior to the oppressed natives. They look down upon them, despite the fact that they themselves were driven out of Russia and came to Poland as exiles. Still their veneer of Russianism is that of the conqueror, and hence of pride in relation to the subject people. It is hard to imagine a more vivid picture of the servility of the Jewish people.

The new class of Jews was altogether hostile to the Poles, and tried everywhere to do away with the Polish language and culture. They stood like a hostile wall between the Poles and the old class of the Polish Jews, causing a great deal of trouble even among the Jews. In the course of events, the indifferent class of Jews—the passive, ignorant and selfish class—awakened to action and joined the troublesome and aggressive "Litwaks," who enjoyed the support of the Russian Government, and whose haughty and violent watchwords were more gratifying to the dark Jewish masses than to the refined Polish Jews, or the so-called "assimilators."

The "Litwaks" made advances even among some of the Polish Jews. Meanwhile, the jargon press made headway, the jargon theatres grew in numbers, and there was a marked tendency to separate from Polonism.

The Jewish nationalism and the fanatic Zionism came into prominence, while the growing selfishness of the Jewish interests became only too evident, and plainly showed that the Jewish wedge, which went so deeply into the body of the nation, considered itself a nation and demanded its supposed natural rights. The further course of events removed every mask—Polish and Russian—from the Jewish face and exposed the passionate, isolated and ancient face of Judaism, looking solely to its own interests, to the exclusion of everything else. The war brought to light another Jewish secret which is apparently new, but which in reality has long been lodged in their hidden soul; it is their sincere pro-German sympathy. It came within notice time and again during the war, but it was only when the German army took possession of the Kingdom of Poland, that it triumphed unreservedly. This was clearly shown by the Rotterdam syonists, who issued, in the beginning of the war, an appeal to all the Jews in the world, under the auspices of "The International Institute of Peace," signed by eighty rabbis and many eminent Jewish leaders. The apppeal says, in part:

"Germany is no enemy to the Jews, but their only true friend and protector. In Germany, Austria and

Turkey alone, the Jews enjoy full rights and even privileges.

"Germany is a true stronghold of Judaism. Should she become dissolved and ruined economically, then the Jews the world over will lose whatever they have gained in the last hundred years. If the war continues, it will ruin all Europe, and for this reason alone it cannot benefit the Jews. Good business is done where the population is well to do."

The pamphlet enumerates various means of bringing the war to a close, beginning with the refusal of credit to Germany's enemies. It lays a special emphasis on the necessity of stopping the supply of ammunition and other war materials from the United States to nations fighting against Germany.

"A victorious Germany promises the Jews nothing less or more than the creation of an autonomous Jewish state, greater in area than France. The German Government pledges to create an independent Jewish State and guarantees it its military protection. This pledge was signed by the famous Ballin, a personal friend of Kaiser Wilhelm II."

This faithfully expresses the true Jewish opinion, which is in sympathy with the German cause. Still this attitude does not prevent their analyzing the historic situation today and judging it from the angle of their own national advantages. This is evident from the Russian Jews who were not in the least enthusiastic about the promises of the German Government. They see their salvation in grouping the Jewish masses upon Polish territory.

Instead of complaining about the "Pale of settlement" which Russia rigidly enforced, they tried a different thing. The Jews realized that it is their grouping together, not their dispersion, that promises well for their future. Their views on this question are excellently pictured by the jargon "Die Woche," which says:

> "The vim and intensity of the national cultural development would be no doubt weakened, if the great, united multi-million community, which at present constitutes a respectable force in Poland, Lithuania and Southern Russia, became divided. This would amount to a tragedy in a measure similar to the dismemberment of Poland. Though we do not constitute a state, we are nevertheless a nation whose cultural unity required that it be as little dispersed as possible among the various nations. Every nation impresses a specific mark upon the Jews; each nation forms a different class of Jews, and, for this reason, every boundary is a boundary, which like a knife cuts into the body of the Jewish nation and divides it. There are small prospects of an entire elimination of the evil which spells a calamity to the Jewish nation. Their union in one state is a dream which hardly any one expects to materialize. But to preserve national unity, which was in reality created within the territory of one state, to watch that the promising centralization keeps on developing, is our national duty. To endeavor that the bulk—if it had not as yet entirely been consolidated externally—continue

undivided, and undiminished in number and strength—thus promoting our national cultural enlightenment.

"A small settlement can never attain in the cultural national realm that which a million community can attain. Warsaw or New York can more easily create favorable conditions, a strong Jewish press, build respectable Jewish theatres, start influential literary and artistic centres, Jewish school societies and other cultural national organizations, than can, for instance, Bucharest, or even a greater West-European centrum. Such a city as Warsaw or New York depends not only upon a hundred thousand Jewish population in the city, but likewise upon the Jewish communities in the province."

It is certainly clear that the Jews resent an independent Poland—since they endeavor to found their welfare upon the living body of the Polish nation, foreigners and strangers though they are. More, they are planning their future upon the suppression of the natives. It is quite apparent why the Jews were so unanimous in breaking every thread of Polish-Russian sympathies, why they kept on meanly obstructing every friendly understanding between the two Slav nations, every understanding leading to Polish freedom.

Their highest interest was the exterminative Russian centralization, which would keep every nation suffocating in one caldron, and place Poland on the same level with insignificant nations. Here again appears the thread of their solidarity and

kinship with the Germans, who aimed at the same object when they sowed discord between the Russians and the Poles, as the thought of a free Poland had ever haunted them as a terrible spectre.

After the war was declared, the Jews closely watched Russia entering a coalition with Poland. They grew dissatisfied and created a strong secret opposition. They tried, as best they could, to make light of the historic manifesto of the commander-in-chief, ridiculing it and giving it a wrong interpretation. But when adverse events developed, when a Polish-Russian commission was set on foot to discuss and materialize the very same manifesto, and the propagation of intrigue and bitter strife failed to divert the current of history, they changed—owing to the pliancy of the Jewish nature—their method for fear that after all the insignificant natives might recover their rights. The jargon press then sought a new way out:

> "The Commission made up of Polish and Russian leaders," writes the "Jewish Opinion," "which the Russian Government appointed with a view to adopting means to put into practice the principles embodied in the manifesto of the commander-in-chief, will be likewise required to give their views on the settlement of the Polish question. It is true that there are in the Commission no representatives of the Jewish minority, but every extension of autonomy with the rights of the Jewish minority guaranteed will no doubt tend to weaken the antagonism between Poles and Jews. It may

be that in a new social politic atmosphere we shall come to a better understanding with the Poles upon the ground of mutual regard for social and national rights, for in practice only such agreements stand good chances, as are entered among equals."

When the scale of historical events turned our way, the Jews then suddenly changed their attitude to the Poles. In order to appease, they pretended to be actuated by patriotism, and spoke not a word about Jewish-Poland. The Jewish nationalists even began to claim: "We have no, nor would we have any, political aims that would stand in opposition to the political aims of the Poles" ("Jewish Opinion"). The Jews were quick to enter upon better relations with the Poles and to remedy the troubles they started. Their aggression waned—they began to speak of a common country. The Poles knew well what it meant, but maintained a quiet calm, overwhelmed, as they were, by their national tragedy. The war with its direful consequences naturally called the Poles to start an extensive relief work. The authorities stood helpless against the social conditions which grew rampant during the war. The citizens were called upon to help, and they were quick to organize in Warsaw under the name of The Central Citizens' Committee, which represented every class in the country, including Jewish delegates. Head of the organization was Prince Zdzislaw Lumomirski. In its appeal the Committee openly stated that it would work for the good of the people, irrespective of creed or race.

The Central Citizens' Committee soon embraced every need, reached everywhere, introduced order and peace, and really proved a blessing to the country. It was with surprising energy and an iron resourcefulness that the Committee found remedies against the violent needs, and gave protection to entire masses of unfortunates that were deprived of their belongings and driven forth in a way that is impossible to imagine. Branches of the Central Citizens' Committee, composed of the foremost individuals, who were bent on saving the nation, were established all over the country. The Jews grew dissatisfied; they began to murmur, stir up discord, look for pretexts for grievances and complaints, as they could not bear that the administration of the country fell, in a way, into Polish hands. Hence they complained to the Russian authorities and in the press that only Poles are given protection, and harm is done to the Jews, etc. The Committee thereupon published a statement, signed by representative Jews, to show that the Jews fared better than the Christians, as they received such additional funds, specially designated for Jews, that were external to the funds of the Central Citizens' Committee.

But as special funds for the Jews kept on flowing from Russia, the Committee was bound to take that into account for the sake of justice. Even in the turmoil of the time, the Committee remembered the religious sentiments of the Jews, and organized kitchens which served food as prescribed by the Jewish ritual. Still, the Jews did not cease to wan-

tonly spread calumnies, which were calculated to work injury to the Polish name. On the contrary, it has been proved that Jewish business men, in village and town, made the most of the desperate situation of the people, either by storing up food supplies or selling them at such exorbitant prices as to drive the people almost to the point of breaking up food stores, which actually happened in Ruthenia in some places.

While the Poles were forced to leave their homes penniless, many Jewish traders made good money, though in general it cannot be denied that the Jewish masses were also in pressing and desperate circumstances, by reason of the complete dissolution of social conditions. But yet the misfortunes of the Jews do not adequately compare with the terrible injury that was done to the millions of Poles in their being deprived of their landed possessions.

When the Germans took Warsaw, the Jews felt relieved. They joyfully welcomed them within the walls of the capital, and felt safe, as they really feared the Russian Government. The Polish population, on the contrary, realized the awfulness of the Teutonic invasion, especially after the ruthless behavior of the German soldiers in Kalisz, and after the Russians had spread reports which terrorized the Polish population. This state of affairs greatly helped Russia to carry out the terrible destruction she planned within her ruthless soul with truly diabolical intent. Thus a new and unheard-of international crime has been committed in the expul-

sion of millions of Poles, doomed to die of hunger, and left without governmental protection, without any care on the part of authorities, which looked indifferently on the millions of Poles forced to go forth into distant and unknown countries. Those who refused to leave their homes were forced to do so; their property was destroyed and they were mercilessly driven forth into exile. According to statistics, about three million Poles, counting Lithuanians and Ruthenians, were forced to quit their homes and go into interior Russia and Siberia, where hunger, sickness and various demoralizing influences killed them by the wholesale. It was with this ignominy that Russia closed and sealed her old and grewsome accounts with Poland. We may never forget that upon the crossroad of historical destinies, this monstrous hecatomb of millions of lives, of a sea of tears, of suffering and blood, stood like an insurmountable wall. This was a farewell Gehenna from the hand of the Russian hangman.

In Warsaw and in the Kingdom of Poland at large, the Germans took the government fairly into their hands. Those who were spared the forced evacuation, preserved a remarkable air of peace and soberness. Unmoved in the historic upheaval, hard as iron amidst such unheard of calamities, the Poles remained mute and unintelligible to the foreigners, with their feeling hand set on the pulse of their imminently threatened life. They gazed upon the awful death with unswerved decision and endurance. The Germans showed a more conciliating

attitude; perhaps they desired to obliterate their terrible abuses in Kalisz. Besides the problem of procuring bread for the hungry and shelterless, there arose the burning problem of how to educate the children and the youth which grew unruly in the turmoil of the time. The Central Citizens' Committee, active and industrious in every field, created the National Educational Department, while elementary schools in town and village were established in large numbers. The idea was to make use of the opportunity as long as it lasted. The Germans allowed the Committee absolute freedom after they had ordered everything Russian excluded, and tried to conciliate and win over, in the indecision of the moment, the unconfiding and indifferent natives.

Promising centres of education arose, as if by miracle, amidst the whizz of bullets and shells, the glare of conflagration and the roar of cannon. Here, again, followed a collision with the Jewish minority, who assumed haughty airs, and spoke in terms imperative. As we know, the Jews had still been sending their small children first to the "cheders"—elementary schools connected with the synagogues —where they were given the first lessons in the Talmud, and the elements of the Jargon. In the elementary Polish schools, the Russian language was obligatory as the language of instruction. The Germans, excluding the Russian from schools, made the Polish the official language. It was further decided that the Polish children were under obligation to attend Polish schools; while as regards

Jews, who had their cheders, they were free to decide as to whether to send their children to a Polish school or to a Jewish sectarian school.

This appeared to be the only just way. But the Jews soon raised a hue and cry that they, equally with the Poles, paid taxes for, and contributed to the Polish schools (where only Polish children are taught), and hence they demanded special jargon schools built for them. A hot battle and many complaints and much discussion ensued upon this ground, while Jews from Galicia came over to discuss the situation. Mention should be made here that, despite the protection Austria extended the Jews in Galicia, and despite the great deference she paid their rights, she has never tolerated the jargon. In the Galician schools, the Polish or the Polish and Ruthenian languages are obligatory, but never the jargon.

After protracted efforts had been made, and complaints filed with the German authorities, it was decided that the parents were free to send their children either to the Polish schools or the cheders. In the Jewish schools, the Polish, which was later to be the language of instruction, was made obligatory. This was a decision the German authorities made immediately after the taking of Warsaw. The same fight for the jargon was set on foot in the various societies, and notably among the Jewish business men in Warsaw.

However, the assimilative tendency got the upper hand, for, as the "Nowa Gazeta" gives it, the jargon was rejected with 393 to 350 votes. This took place

in the capital of Poland, which has ever extended freedom to all.

It must be added that even this slight ascendency in favor of the Polish followed only as the result of the Social Democratic group raising opposition to the jargon for facetious reasons, and not out of civic motives. In comparison to this, with what a mocking, jeering echo sounds the Polish-Jewish idyl on the "Poles of the Mosaic Creed" of 1860. Life and its rigid reality destroyed every idyl, and taught the Pole to look at life soberly, remembering the threat—"Vae Victis."

The summary of facts of the past few years shows the opposition in purpose and tendencies of the Warsaw Poles and Jews, who made it no longer a secret to fight for their complete separation from Poland, and do not at all hide their peculiar tendencies, both civic and racial. It should not escape us that the jargon is not the old Hebrew tongue, which is not used today, but is a rough mixture of bad German with Polish. It is without traditions of any kind and has no value, as it has no literature. Still, the Jews safeguard it with all their vehemence, because it individualizes them, as against the beautiful and rich tongue of the land.

The relation of the Germans to the Jews in Poland, who humbly bowed to them and admired them, is very interesting. The Germans had just discovered that the Jews living in Poland, Lithuania and Ruthenia constituted a population of nearly six million, a nation by itself, speaking the jargon, or a bad modification of the German. The Germans

thus perceived the possibility of gaining a multi-million ally, while the jargon was easy to improve upon and change to the German. The first concessions, it is true, were to the Poles, but as the latter (who knew with whom they had to deal) remained indifferent, the Germans set their eyes upon the Jews who were ready to serve them and who admired their triumph. With the brusque and quick decision which is peculiar to them, the Germans did not long hesitate. Here is a sample of their procedure taken from the jargon paper "The Moment," which says:

"The secret councillor, who looks after school affairs, visited the local Talmud school on the Franciscan Street and found things in good condition. Upon entering the classes, he asked the children what language they used at home.. The children answered that they speak Jewish. To this the secret councillor answered that the German language is kin to the Jewish, and so they will be taught in German."

The jargon unceremoniously gave place to the German, and things remained quiet—no protest was raised, for in this manner the Germans transact business.

When the Poles proposed that the cheders use the language of the country—the Polish—the Jews protested loudly. They refused the Polish and, behold, the secret councillor of Kaiser Wilhelm proscribed their jargon at once.

The Jewish problem commands then the serious attention of the German thought, and not only the

German thought, but that of the German Jews outside of the "Pale of Settlement," who take the keenest interest in the lot of their co-religionists in Poland. In the weekly "Das Neue Deutschland Kochsenschrift fuer Konservativen Fortschritt," A. Grabowsky wrote a lengthy article (before the Act of the 5th of November) entitled "Polen," where he treats of the relation of Jews to Poles in the Kingdom of Poland, and thus writes among other things:

> "The entire Jewish masses in the East follow, however, an exclusively Jewish culture, and herein lies the basis of our reliance. There is none of that sharp demarcation line between Jews and non-Jews in Germany as there is in Russia.
>
> "There is none in Galicia, where Jews and non-Jews attend common schools. The Jews in Galicia hold, in relation to the West European culture, a middle position between the German and the Polish-Russian Jews.
>
> "But another question enters here. The assimilated Jews in the Kingdom of Poland became assimilated by the Polish, and not by the German culture. They speak the Polish among themselves, consider themselves, as a rule, true Poles, the same way as their principal organ, the Warsaw 'Nowa Gazeta,' takes a thoroughly Polish course. It may be asserted, that the Jews speaking the jargon approach much nearer the German culture than the Polish assimilators.

> "We should infer from all this that—at least for a certain time—in case of any junction whatever between the Kingdom of Poland and Germany, the immigration of Jews into Germany from the East should be limited. Instead, we must do everything to take care of the Jews in the East; we must, above everything else, take pains to unite them with the Polish soil. As soon as the Eastern Jews find protectors in Germany, even the assimilated Jews will spurn Polonism, and hold fast to Germanism; for it is altogether natural that they will not unite with the weaker, the Pole, but with the stronger, the German."

Thus speaks a German Jew with a Polish name. The Germans saw fine perspectives in the possibility of the Kingdom of Poland remaining in their possession, and they debated upon every means of making the most of the Jewish material which fell into their hands in Poland.

Grim reality, in its brutal struggle for existence, singles out its own utilitarian ends. Let us learn, though it be late, the soberness of life, for—as we see— our traditional historic idealism and our delicate tolerance developed such acute and threatening questions, as the Jewish, the Ruthenian and the Lithuanian, which not only insolently raise their heads against us and demand separation, individual and national (which we do not begrudge), but also endeavor to trample upon and swallow up their kind and now defenseless master. As far-sighted Germany took care of our Jews, it will not be amiss

to point out how they welcomed the German rule in the kingdom as a new era in their life and development. The Zionistic Jewish organ, the "Tag," writes under the caption "The Rebirth of Jews":

> "We are entering upon a new epoch of our life; before us open new and wide horizons. New social possibilities and political necessities loom forth.
>
> "All the obstacles which have hitherto obstructed the way of Jewish social life, which impeded our political aims, disappeared—and now we shall easily effect a political and social regeneration and a crystallization of our desire and claims."

The Jewish thought has been active in every field. Jews the world over have exchanged opinions in a feverishly sweeping fashion. Every phase has been stirred up and discussed. They have called upon their most prominent individuals the world over to speak under the mask of patriotism. Today, however, when Israel called, they spoke with but one united Jewish voice.

Their political future is naturally to them a theme of vital importance, on which they express curious views. In a number of the German paper, "New York Staats Zeitung," we find a very lengthy article entitled "Poland und Seine Fremdvoelker" (Poland and her foreign nations), written by Dr. S. M. Melamed—evidently a Jew. It will not be amiss to cite some of his characteristic utterances, which were, no doubt, inspired by German-Jewish influ-

ences and calculated to create "pro domo sua" a favorable American opinion:

> "The historic tendencies in the life of European races and nations show, and ought to show, the Germans a policy which purposes to make Poland a barrier against the Slav pressure. To attain this aim there must be, on the other hand, such a strong line of demarcation as to forever withhold the Russian influence from entering Poland. This is by no means an easy task, because Poland is inhabited by various nationalities, and because the Poles themselves see no danger in a union with a stronger Slavic nation, which, as a rule, ends in the weaker being swallowed up by the stronger, inasmuch as two nations of one race enter into the play. (How do they worry about us?")

Melamed then endeavors to prove that a notable and influential part of the Polish community not only does not acknowledge that danger, but even when all Poland is under German dominion, shows a tendency to approach nearer to Russia. In the face of such slavo-phile tendency, the Germans must take the utmost precaution to attain their aims in Poland. If the Poles were allowed a complete autonomy in the administration of their country, which is a merely geographical and not an ethnical entity by reason of the various nationalities inhabiting it—then these very nationalities would face the danger of a certain polonization, enforced by the Poles, who are chauvinistic even to brutality,

equally as a complete, political, and economic expropriation. On this supposition, the dominance of the Pan-Slavistic idea would be the natural consequence and the German blood, shed in the war against Russia, would be an altogether useless sacrifice. The Germans are bound to counteract this likelihood to the best of their strength.

> "The Germans strive to introduce order in Poland and a peaceful cohabitation of Lithuanians, Poles, Germans and Jews. The Poles even now wanted to polonize the Jews by making them send their children to Polish schools, but the German authorities finally put an end to this by dissolving the Warsaw Citizens' Committee and deciding that every nationality should have its own national schools and its own press."

Thus we have another proof of the true Jewish tendencies of distorting facts and throwing insolent calumnies upon the Polish Government, which the Jews identify with oppression of other nationalities. The Jews also say that Germany alone can give them freedom—Germany, which robed Polish children of their mother tongue, forcibly dispossessed Poles of their land, and with a fine tolerance of rights, caused them to call the so-called "mute" meetings, at which they were obliged to make themselves understood in signs.

And this nation which believes in Might, makes Might a god, and bows before it in mute admiration. In this admiration of Might, the German and the Jew are akin—the same feeling dominates

their racial souls. They are in close sympathy, and in the turmoil of new conditions, Judaism spreads everywhere as the vanguard of Germanism. In general, the problem of the Eastern or Polish Jews came to be spoken of in connection with annexations, which were lively discussed in Germany. The Germans clearly understood the great value of a twelve-million nation, speaking a tongue which is very similar to the German, and so near to them spiritually (which they will not admit openly), but what they undoubtedly feel. A special literature has of late developed in Germany, treating this theme, and hence: "The Jewish Language—a Popular German Dialect," "A German-Jewish Dialect," and very many others. The question of the similarity of the languages was seriously discussed in a pamphlet "Juden und Deutsche," written by David Frietsch, who shows the enormous importance the similarity of the languages presents to the Germans.

Already in the beginning of the war, according to the "Voss. Zeitung," dating October 23, 1915, an Eastern Committee was organized in Germany to take care of the Eastern or Polish Jews.

It is composed of prominent Jews and members of great Jewish organizations. This Committee was recently given an opinion by the under-secretary of state, Dr. Wahnschaffe, on the relation of the occupant German authorities to the Jews.

At the same time a work by the Imperial secret councillor, George Frietz, entitled 'Die Ostjudenfrage,' which betrayed the great interest on the

present situation of the Polish Jews and treated of the improvement of their future situation in Poland (principally in connection with the German interests there) was published. The author, because of the danger of a wholesale immigration of Eastern Jews after the war which threatens Germany and the German Jews, demands that before the war is over a law be enacted closing the German border against the influx of foreign elements, and refers to similar legislature in the United States and in Australia. Besides this, the author calls for help along the Zionistic aims. A similar attitude is adopted by Dr. Wolfgang Heinze, in an article entitled 'Ostjuedische Einwanderung,' published in the October pamphlet 'Preussische Jahrbuecher.' This problem gave rise to lively discussions.

The jargon paper "Warshauer Tageblatt" writes that a Jewish information bureau, "Juedische Nachrichten," was organized in Berlin to supply the German press with news on the Jewish problem in Galicia and Russia. The co-operation is active on all sides, though as a rule only German Jews or Germans are heard from in the press. Jews in Poland, Lithuania and Russia took a passive attitude. A Lithuanian Jew, Kaplun-Kogan, affirms in the "Vossische Zeitung," August 14, 1915, "that the cultural and linguistic note of similarity between German and Eastern Jews opens to Germanism in Poland further possibilities of development." Nachun Goldmann, in the "Frankfurter Ztg.," dating September 3rd, openly demands that Germany protect Jewish interests against the Poles

in consideration of the patronage Jews offered the German business in Poland.

The Polish Jews, however, are silent as a rule. They realize their rather delicate and uncertain situation. The page of destiny may turn again. But there are Jews in Poland who oppose the Germanization of Jews. This they expressed time and again in resolutions against the jargon, and in favor of the Polish. There are also far-seeing Germans, who endeavor to appease the uneasy situation by explaining it from another point of view. A. Grabowski writes in the "Posen Daily" as follows:

> "But we must be warned not to exclusively unite with Jews in the East. The advancing armies are very prone to do so, as they very soon come to an understanding with the German-speaking Jew, and transact business with him more quickly, because he is always ready to serve. The Pole, because he does not know the German, stands aside, but still the Pole is much more important than the Jew, because he represents the master to the Jew. Despite the great number of Jews inhabiting the Kingdom of Poland—this is absolutely true of very many cities—the Jew does not constitute a power. What a small percentage of power do the Germans in the Baltic provinces constitute! But despite it all, we can lean exclusively on them, because the rest of the inhabitants belongs to them. This cannot be said of the Jews either in Poland or in Lithuania."

From utterances and quotations such as these,

treating of the Polish-Jewish relations from the standpoint of the nationalities, Zionists and the extreme Jewish factions, as also from the standpoint of the triumphant Germans and German-Jews—we can fairly judge what this isolated, foreign, and hostile Jewish psyche dreams of, what it wants and what it plans in alliance with the greedy and ruthless German soul.

In order to make thoroughly clear the Jewish problem in Poland, we wish to picture as closely as possible the attitude taken toward us by the Polish Jews, who undeniably constitute the flower of their race, being enobled and refined with the Polish culture of love and the broad national spirit. For the millions of Jews in Poland, for the ages of cohabitation, for the rights and even expressions of brotherhood they had been freely extended—the very small class of Polish Jews is but a scanty fruit. But they are there, and though they quickly disappear when times are hostile, they have not vanished completely. It is well, therefore, to note the symptoms of this the noblest Jewish psyche, and study its silent manifestations amidst the hue and cry of those Jewish masses who have been our enemies.

b.) Polish Jews.

Nourished with the Polish culture, imbued with the Polish ideals and the history of the nation, the Polish Jews, in the truest meaning of the term, have sincerely sided with the Poles from the time the war started. While the Polish name was being ignominiously assailed before the forum of the

world, while the Russian factions worked against us, while the German authorities sought the whip to beat us—the Polish Jews united in protesting against our wrongs. They asserted that the Jewish problem in Poland does not need foreign mediators, that Poland herself will in due time settle it—in support of which the history of Poland furnishes excellent proofs. Again, because of the sharp aggression and the ignominy the Jewish press threw upon the Poles, and the influence it exercised the world over, a committee composed of a Pole and a Jew was commissioned from Poland to the United States, with a view to putting an end to the attacks by explaining the true situation. It is interesting to know with whom the Polish Jews in the Kingdom and in Galicia sided as regards political issues.

We know that Poland's partition among the three governments tragically divided the Poles even on national issues. Their views and sentiments were further confused by the suddenness of the war and the impossibility of coming to any understanding, because of territorial isolation. Each part of Poland acted on its own behalf. The Kingdom, as a whole, stood with Russia, in response to the manifesto of the archduke, Mikolajewicz. The appeal decided on the attitude the Kingdom took in the historic war. Magnanimous Poland forgot old grievances and sided with Russia against the German aggressor. In this sentiment united all classe—the burghers, the educated, the nobility, and the Polish people as a whole.

Things took on a different aspect in Galicia,

which for many years had been trained in the slippery and false system of loyalty to the Hapsburgs, the supposed benefactors of Galicia—benefactors who caressed the country with apparent freedom of language and autonomy, while ruining it economically and educationally. The people naturally remained loyal to the Emperor, while deeply hating the Russians, and desiring at any cost to free their brethren from under the government of the bloody Czar. Austria, in fact, had, long before the war broke out, foresightedly nourished the Polish hope, and made the most of the desire of the Poles—to free their kin from the Russian Government. She openly encouraged the formation of Polish regiments, such as sharpsshooters, scouts, falcons, supplying them with weapons and giving them training and uniforms free of charge. Austria—as history points out—has always played a double play. She promised the Poles nothing, but she awakened, as far as she could, their hopes in a way to react in her own favor. Officially she bound herself to nothing; unofficially she allowed to form after the declaration of the war, the Polish Legions, recruited from the heroic Polish youth, who were eager to act. They were unofficially allowed to believe that they would fight for the freedom and independence of Poland.

Meanwhile, Austria exacted a double tribute of blood from the unfortunate nation, playing on the holiest strings of its soul; the first was the obligatory draft into the army, the second was the voluntary draft, to which swarmed the noblest forces—

with a view to freeing their country. The war indeed has not spared us suffering, but has made us drink the chalice of crucial torments to the dregs, drop after drop.

The educated spheres, the nobility, the clergy and the townspeople, all believed in Austria. All Galicia stood with Austria, putting more or less faith in the benefices the Emperor was thought to have in store for Poland. The Main National Committee, comprising the most eminent representatives of Galicia, organized under the leadership of Dr. Julius Leo, president of the Polish Circle in Vienna. The Jews in Galicia sided with this Polish movement, which was purely governmental. Its watchword was sounded when the marshal of the country, St. Niezabitowski, expressed homage to the Emperor in the name of a deputation of the nobility. He ended with these historic words: "With you, most excellent Lord, we stand and wish to stand to the end." In the course of the speech, faith was naturally expressed in the goodwill of the monarch, who would ever defend a righteous cause.

Poland divided into two great camps, which at first knew nothing of each other, but they agreed, of course, on fundamental issues, as each insisted on the rususcitation of Poland. Galicia believed that the Austrian Emperor would give Poland freedom; the Kingdom believed that Russia would free the Poles, conformable to the manifesto of the Archduke Nicholas. On the one side was the kind protectorate of Austria; on the other, the friendly protectorate of Russia. At these the Poles looked

with bated breath, while the conflicting interests of the two protectors prepared for them the awful tragedy of Cain. Meantime, the convictions of the Jews placed them upon one plane of orientation. As we know, they had always sincerely sympathized with the Germans. In the Kingdom, they pretended loyalty to the Russian authorities; in Galicia they professed open fealty to Austria, as Austria had for a long time offered them protection, and Germany, her ally, had ever been their ideal. The political status of the Polish Jews in the Kingdom is clear from the "Declaration of Polish Jews in Warsaw," December, 1914:

Declaration of Polish Jews in Warsaw
December, 1914

"The Time has come when our country is to recover the permanent basis of an unimpeded national life. Hopes for a newer, better To-morrow rise in the hearts of all true sons of this land. It is with earnestness and longing that we all hope for the bright future of the Polish nation.

"Today, too, such tendencies and views as betray great historic ideals, which for a long time have been suppressed by the wave of reaction, are recovering their full enfranchisement. In a time such as this, even we—Jews by birth and creed, yet Poles by the warm love we bear to Poland and her culture, and by our sympathy with the history, sufferings and longings of Poland—even we wish to remind Poland of our program, which was in no way changed

by the painful complications of the past years, to express our strong faith that the long-desired time for its victory approaches.

"We stand for equal social rights, irrespective of ancestry and creed. We believe in the unswerving moral power of social freedom, and we believe that equal rights impose equal obligations. The noble and cultural aspirations of the Polish soul shaped Polish laws, customs and traditions, and opened the way in Poland for such political tendencies, and through them the above-mentioned principles are to find a permanent realization. The process of fraternization of the different racial and religious elements, the process of inoculating a social feeling among the Jewish masses, made for long years headway under the influence of adequate legislative reforms, and with the help of the great national ideas, carried before the people the torch of righteousness and tolerance. But yet, the process was largely obstructed by external circumstances, and such political and social facts as united with external circumstances.

"We are deeply convinced that, while we confidently await new evolutions which are to give Poland an unimpeded national existence, her inner life will again completely rest upon the basis of impartial distribution of justice. Then, too, will the bright rays of social righteousness flow upon the Jewish people, as they have often flown upon them out of the goodness of the liberal Polish culture—and this

people who today bear a bloody sacrifice in the war, suffering under its unusual calamities, impoverished, exhausted, exiled, open by reason of peculiar prejudices and disposition to painful charges and their tragic responsibility, this people look to the future with a longing feeling and faith, that for them also the star of freedom shall shine.

"Uniting with this feeling and faith, we build our program of action upon the sincere and passionate adhesion to the Polish country and the Polish culture. This program has not been weakened by those political tendencies which were directed against the Jewish people, and, at the same time, against our aims. It remains our purpose to ennoble the Jewish masses by educating them, by clearing for them fields of productive labor and by solidifying them with the Polish nation.

"This unusually important historical movement has imposed upon us the duty to still further increase our endeavors in all these directions. We believe that, at the present moment, we have the right to expect the best forces of the Polish nation to co-operate with us and sincerely support our aims. We believe, too, that the Polish-Jewish question is a purely internal, autonomic question, which can find a favorable solution right at home, without an intervention of even such foreign political groups as are inspired to co-operate on the noblest and most progressive principles, but which do not adequately understand either the

pulse of social life here or its historic traditions.

"We are unshaken in our belief that the star of social freedom, which the Jewish people in Poland long after, will rise over the Polish land.

"It is under this manner that we closely watch for the social equality of Jews, as well as for the defense of those lofty cultural watchwords which will unite the Polish Jews with the ideals of the Polish nation."

In Cracow, Galicia, the Jews also issued an appeal, August 11, 1914, which reads, in part:

Appeal of Polish Jews in Cracow, August 11, 1914

"A great and significant moment caught us, a moment of the long-awaited and eagerly desired historic account. It is a bloody account, indeed, between civilization and barbarism, between freedom and despotism.

"Behold, Poland rises to struggle with Czardom in order to dissolve fetters, to fight for a better lot and a happier future. The heroic blood of warriors will cover the Polish soil.

"In this historic moment we, Polish Jews, imbued with unswerving fidelity to the constitutional Austria, render homage to the undying rights and ideals of Poland.

"We eagerly desire the ideals soon realized, we strongly hope the rightful cause gains victory.

"We deeply believe in this triumphant victory, and we wish to quicken it to the best of our strength.

"We are all, irrespective of views, ready to bear any sacrifices the present moment demands of us."

Thus spoke the Polish Jews in the decisive moment. But these were mere words, appeals and manifestations. They failed to put their words into action, however. We have seen how the Jews in Warsaw defended their insignificant jargon. We have seen their absolute submissiveness to the German army. It will not be amiss to recall that, when Lemberg temporarily fell into the hands of the Russian army, the Jews were the first to jubilantly welcome the Russian invaders. Always ready and humble admirers of Might.

The Polish Legions in Austria did not meddle in politics. They generously offered everything for their country, ever ready to sacrifice their blood for Poland. They triumphantly carried the traditional honor of her eminent Knighthood upon the field of battle, invariably placed, as they were, by the Austrian commanders, in the front lines. Meanwhile, they awaited the moment to throw their young lives upon the scale of the independence of their country. But they had yet to wait for that moment.

We must here note a beautiful resolution issued by the Israelite Council of the Jewish community in Lemberg, dating August 23, 1914. It reads as follows:

A Resolution issued by the Israelite Council in Lemberg, August 23, 1914

"The Main National Committee passed a resolution to send two contingents of the Polish

Legions to the front, and called upon the entire Polish community to collect funds for the equipment and maintenance of these legions.

"This activity of the Main National Committee is also heartily welcomed by citizens of the Mossaic creed, who ever and everywhere make common cause with the rest of the Polish nation, considering themselves its integral part, and supporting it materially and morally in all its pursuits.

"Mindful of the privileges extended the Jews by Casimir the Great, and the important rights conceded to the Jews by the memorable Constitution of the Third of May, adequately valuing the relation of the Polish nation to the Jewish citizens, which had up to this time rested on traditions, and had for ages been marked by a spirit of citizenship and generosity, hoping, too, that this relation will continue unchanged in the future, and will, in fact, receive a more definite form and greater proportion—it is with a glad heart that we make use of the present moment to perform our obligations, which devolved on us as citizens of the country, and which patriotism dictated to us. It is with unfeigned sincerity and an undivided heart that we render our services to the national cause, and it is with the greatest sacrifice that we pay our tribute of treasure and blood in Poland's cause.

"Many of our sons and brethren go enthusiastically to battle in fulfillment of their patriotic duty. We will all eagerly and sacri-

ficially pay our national debt. We are fulfilling that obligation in a large measure in the endeavor to raise the sum of 1,500,000 crowns, which was voted by the community council of the city of Lemberg to be raised through special taxes.

"But apart from these offerings and donations collected by the Jewish citizens, the Council of the Jewish Community of Lemberg, as a corporate representation of Jews in the capital of the country, voted 50,000 crowns out of the general funds of this community for the Polish Legions, to be formed at the disposal of the Main National Committee."

Such is the public opinion of the Polish Jews in Cracow, Lemberg and Warsaw. The Main National Committee also comprised prominent Polish Jews. The head of counsil of the educated Polish Jews happened to be the literator and critic of Cracow, William Feldman, who was fairly known in the press, and who created in this connection a public platform in the "Polnische Blaetter," which he edited in Vienna.

From the Polish side, shortly after the outbreak of the war, was heard in answer the declaration of the Main National Committee in Galicia and the Polish Circle in Vienna. But the manifestoes, discussing the platform of Poland in relation to the war, maintain, conformably to the Polish historic traditions, the necessity of a social equality for the Jews in Poland. Of course, they reserve, by the way, that the Jews will be sincere citizens of

Poland, and devoted to her future welfare. Conformably to the declaration in Vienna, the Polish Committee of National Defense in America issued a declaration to the Jews in the Republican Congress in Washington, on account of the peace resolution which the socialistic deputy, Mr. London, filed with the Congress.

The declaration of the Main National Committee in Galicia, couched in the words of its president, Dr. L. W. Jaworski, received a jeering and sarcastic answer by Dr. Nathan Birnbaum, who spoke for the Jews in an article written in the "Juedische Zeitung," a Zionistic paper in Vienna. The answer was publshed in the "Posen Courier," dated October 5, 1915.

Summarizing Jaworski's declaration, Dr. Nathan Birnbaum lays special emphasis on the necessity of assimilating the Jews, and gives a verbal quotation, from Dr. Jaworski, as follows: "As the Jews in the West became good Frenchmen, Englishmen, Italians and Germans, so we have a right to ask of our Jews to become good Poles and honest citizens of Poland." After a few assertions theoretically analyzing the above words, Dr. Nathan Birnbaum further affirms that it is altogether unfounded that the Western Jews (the German, English, French, etc.) became completely assimilated; but should even the isolated groups in the future become lost, still this "will never, never be the case with the main Jewish masses." He ends his article:

> "And let Mr. Jaworski be told: If the assimilation is with him a self-evident matter, and

equality of rights is dependent upon the clear 'if'—then with us equality of rights is a self-evident matter, while the Jewish desire of life is everything. We shall eventually give our Polish country what we owe it, but we shall never give up our soul to another nation, even should that nation attain its own state. We have quite enough of the old jugglery, which is being enacted against us by mixing and twisting things in a fascinating manner. We do not understand why the Poles should have the right to demand our Jewish masses polonized, while we should not have the same right to demand the Polish minorities in Jewish towns, judaized. We do not understand why it is we who should vanish to the greater honor of the various nations? We do not want, in fact, any longer to subscribe to the theory that we, the biblical people, the oldest and the best among the white race, we—the people with the noblest monuments of culture and the best vital force, such as no other nation enjoys,—should disown our being? No! We are here and here we shall stay! And whoever imagines that he can make complete fools of us, he will have to blame himself for his consequent disappointment."

This is, in fact, one of the most curious expressions the Jews have ever uttered, when they have completely discarded their mask with the haughty consciousness of their power, and such voices as these are extremely valuable to us. They cut through the darkness and the artificial phantoms like a glittering steel, and plainly point to the fu-

ture. In them plays the same well known, ancient pride of the semitic soul, which admires its own greatness and power, and considers everything else as a mere footstool to the greatness and glory of Israel. The Jews are the same today as they were centuries ago, while their "Dream of Power" still plays within their souls. In changing their historic mask they have discarded the supposedly Polish face for the Russian face, and now they have assumed a sincere German face. But one unaltered truth is hidden under the masks; it is the truth of the old semitic soul.

The further development of the new phase of Jewish life under the German government, which made common cause with the Jews, opened the way to new truths, illustrating the hitherto enigmatic psyche of Poland's historic guest, who imagines that he obtained the rights of the true master of the Polish land by reason of the hospitality he was extended. The Jews do not waste time in awaiting the Tomorrow; in fact, they are passionately preparing the ground for new enterprises. While the Polish nation dies and vanishes for the destruction of its means of life, the Jews rally together, unite and create amid the turmoil new centers of business. In the past six months, from the time Warsaw had been taken by the Germans, they instituted numerous trade organizations, which are as follows:

"Dealers in fancy leather goods: counting 928 members, among whom are 40 women and 257 married men; paper union: bookbinders, etc. — members 510, among whom 44 are women, and 261 married men; leather union: shoemakers, etc.—

members 809, among whom 4 are women and 560 married men; millinery union:—764 members, of whom 450 are women, and 80 married men; textile union:—883 members, among whom 239 are women; union of bakers: 705 members; tobacco union: 707 members, 608 being women; to this union exceptionally belong 200 christians; dealers in wood, 687 members, of whom 100 are women; grocers' union:—287 members, 100 women; union of builders:—35 members; union of metal dealers: —2007 members, 28 women; printers' union:—287 members; union of needle dealers:—1237 members, 480 being women.

Besides these there are the non-affiliated unions embracing manufacturers in leaves, flowers and feathers, with 650 members; hatmakers—300; embroiderers—220; box-makers—1200; brush-makers —80; quilt-makers—75; waiters—120; photographers—90; linen manufacturers—150. Altogether the unions number 10,475 members. They are usually in close agreement, and constitute a significant power in economic life. In the space of six months, they held 147 public meetings.

Let us follow their example. This is a colossal activity. They feverishly organized economic centres, making the most of the enormous gaps and loop-holes, the runious war made in Poland. The usurpous powers—Germany and Austria—which once more divided the Polish territory and safeguarded their trade and commerce as against the local—found in the Jews fervent sympathizers.

Poland—Galicia and the Kingdom—with her centres of labor ruined by the war—became an alto-

gether inviting and easy object of conquest. The Jews, of course, preserved, in almost every instance, their capital, and with the powerful and united Jewry to back them,—they were in a position to manipulate business as they pleased. They were experts in feeling out the economic prices; they knew how to store away and sell products at exorbitant prices. Drawing enormous profits from the constantly changing value of currency, they went so far as to establish unofficial exchanges to raise or lower it. Even the Main National Committee was obliged (although it generously favored the Jews), to brand the heinous practices, which the Austrian police tolerated and protected.

Austria and Germany openly sided with the Jews, whose inborn haughtiness grew into impudent arrogance. One permanent characteristic of the Jewish tactics should be noted here: when they engage in practices which are likely to draw unfavorable attention to them, they conceal their nationality, calling themselves openly and unhesitatingly—"Poles." They did this on a large scale in Vienna, whether they came in large crowds and engaged in unheard of swindling, and exploitation. Having bought out food-stuffs and various products, they started to run restaurants and coffee-houses, charging exorbitant prices. This caused an ill-feeling among the people, who protested with the government against the influx from Galicia of crowds of "Polish" usurers. They naturally put a new blot on the Polish name, thanks to their masquerade. They change their color to suit their surrounding. In the territory Germany occupied, quite

a different situation obtains. The Jews there did not pose as Poles; on the contrary, they openly fought them. In Pabjanice, for instance, when a director of a commercial school addressed a meeting in Polish, the local Jews asked him to speak in a language "more understandable."

Besides the injuries they freely worked to the name of Poland, by concealing their quackery under it, they assumed our name whenever they did not wish to be known as Jews. Thus the poorest quarters in London, where the poor and uneducated Jews crowd, are known as Polish quarters, because Jews call themselves Poles. English writers, of course, freely write about the black wigs, worn by Polish women, about the sluttish Polish children with twisted hair, about the curious weddings, etc., and once the falsehood gets into the press, it is hard to correct. The same situation, in a measure, obtains in Paris, where they frequently pose as Poles. But the French know the Poles better than do other peoples, so the harm is not so great there. In America they very frequently assume the Polish nationality, and the Americans believe them readily. The Author while taking treatment in a pleasant sanitarium in the State of New York, was assured by an American physician, that some Polish families were soon to arrive there from New York. Imagine the surprise when a number of Jewish families arrived, with typical Semitic faces, and speaking not a word of Polish.

In general, they do not wish to come too much to the front in America. It may be they do not want to frighten the Americans with their numbers

and their influence. But it is through one of their most wretched procedures that they most fatally debase Polish name—it is through the white slavery.

Entire masses of unfortunate women in the houses of ill fame are called "Polish women." Jewesses and many other women invariably call themselves Polish. Hence the odious charge that the majority of the inmates of the houses of ill fame are Polish. This is a conscious and meanly premeditated injury which Jewish wickedness and Jewish hatred work against Poland.

CHAPTER VII

JEWS AND THE COMING FUTURE

THE Jews, then, place grievous falsehoods to our account, while unduly bewailing their misery and their wholesale ruin. Their complaints are re-echoed by the press which readily serves them, while Jews, the world over, naturally read of their misery, and money soon flows in from the full coffers of their wealthy and powerful Jewish merchants. To quote statistics:

The General Jewish Relief Committee, with headquarters in New York, gave $2,900,000 to the Jews in Russia, Austria-Hungary, Poland, Palestine and other war infested countries. Jews in Russia received $1,285,000. In Poland $860,000. In Austria-Hungary, $610,000. In Palestine, $142,000.

In May and June 1916, a decision was reached at the Jewish mass meeting held in Chicago, to collect for Jewish war victims in the East, the sum of $5,000,000; more than half the sum was collected at the meeting, while the remainder was collected later; in fact, the total contribution even exceeded the above voted sum. Next endeavors were made with the government, that Washington proclaim a "Jewish Day"—which soon followed.

The Jews then, started a wide drive in favor of their co-religionists in Europe. But it is not only their financial activity alone that engages them. Uppermost in their mind is the thought of the place they will assume eventually among the nations of the world, and this thought stirs them more than

anything else. They are doing their utmost to influence their future destiny, and to form the opinion of the world in a way to constructively react in their favor. To effect a general compromise in affairs national, a Jewish Congress was summoned in America. An executive committee had already been chosen, and a president appointed in the person of I. G. Grossberg. In an address he made the following remark: "Humanity is a debtor to the Jews, and the time is coming, when the debt must be straightened out. Further, the Jews have for centuries suffered the greatest wrongs, and no other nation has been so ill-treated and tortured."

Meantime, the Jews tried to obtain a representation at the European Congress, such as was due a separate nationality. To spread this propaganda a paper under the title: "The Congress," was specially issued in New York. The movement assumed wide proportions, and delegates assembled to discuss the problem. The Jewish endeavors found support with the American masonry, the Jewish labor unions, and the socialistic organizations. The movement likewise enveloped Canada.

Meanwhile, the Jews have thoroughly discussed the problem of populating Palestine. Well attended meetings were addressed by such men as Levin of New York, once a deputy to the Russian Duma. Appeals were made by Brandeis of Boston, who is the first Jewish Judge in the Supreme Tribunal in the United States. Some of their leaders, as Rabbi A. M. Heshman, promised an enormous influx of Jews to America, and a quick increase of the Jewish forces here.

But the Jews in Poland think little of the Zionistic plans relative to Palestine. They prefer creating a Jewish Poland, and lose no time in trying to realize it. Among the great number of pamphlets discussing the matter, some deal with the political and cultural "autonomy" which the Jews, who claim to be ruthlessly oppressed by the Poles, are to receive in Poland. The "Neu Zuericher Zeitung" refers to the question as follows:

> "Nowhere has Anti-Semitism assumed such odious forms, and nowhere is the line of demarcation between Jews and non-Jews so pronounced as it is in Poland. No Jew in the Kingdom of Poland, with the exception of the vanishing handful of the so-called "Poles of the Mosaic creed," feels as a Pole, and it is very seldom that a Polish Jew, on being asked his nationality, will answer that he is a Pole or a Russian. The attitudes of the Russian Government in regard to the Jewish population is well known and it is evident that a Jew, born and raised in Russia does not consider himself a Russian, despite his certain appurtenance to the Russian state. But the Polish "community" even surpassed the Russian government in the persecution of Jews. The policy of that "community" as regards the Jewish fellow-citizens has for the past years been a formal policy of suffocation, and on the ground of personal observation of conditions in the Kingdom of Poland, we are in a position to assert that about 90% of Polish Jews would have preferred to remain under Russian dominion, rather than to be ex-

posed to the willful and crafty persecutions of an autonomous Polish nation.

"Strangely enough this Anti-Semitism is not brewed nor fermented by a handful of insignificants, but it is deeply rooted in the consciousness of the Polish nation."

It is thus that they defame us in Europe. Let history speak in our behalf and impugn the heinous falsehoods.

Relative to the same question, very important conferences were held in Warsaw, where assembled representatives of all Jewish classes, including delegates from the Jewish committee in Berlin, such as Prof. Sobernheim, an Egyptologist; Bodenheimer, a lawyer, and Mr. Friedman. Bodenheimer is a Zionist and had already been agitating the Jews in Lodz. After minor conferences were held, a general meeting was called, when each group from the so-called Polish Jews down to the "Litwaks," submitted its program.

The programs happened to be unusually divergent. Among other things, the Polish Jews declared their intention of abstaining from the discussion of political problems bearing on the Jewish question, as the Polish question, as a whole had not, yet, become the subject of even preliminary international negotiations; and to refrain from joining any representative organization dealing with religious matters. The delegates from Berlin, proposed that a common program, embracing an exclusively educational autonomy be agreed upon. Its evident expression was to be an independent Jewish school council, connected with the future ministry of edu-

cation. The nationalists were opposed to this program, which was endorsed by the various factions of Polish Jews, the Orthodox and the Jewish laborers. The delegates from Berlin endeavored also to show, that the Jewish electoral college, equally as the Jewish segregation in courts and offices, was altogether undesired.

Present at the discussion were also three liberal delegates from Berlin: Gotheim, Junk and Waldstein, who attended as guests. They visited a number of Jewish settlements in Warsaw and its vicinity.

Schemes and plans as to the future of Jews in Poland were exchanged in a feverish fashion, while the various differences on the prospects of Jews of Polish and German orientation were smoothed off under events that promised success for the German forces. Here are proofs, supported by figures.

"Two School Petitions. The jargon," L. Volk writes: "The President of the Lodz police, von Oppen, summoned the representatives of those who handed him, a few months past, a petition relative to introducing into the popular Jewish school, the jargon, as the official language (the petition was signed by over twenty thousand individuals). He also summoned the representatives of another petition bearing on the introduction of the Polish as the official language in the popular Jewish school (this petition bore two thousand signatures).

"The president of the police pointed out to them, that an investigation as to the authen-

ticity of the signatures, showed certain irregularities in connection with those under the Polish petition. He then informed them that the petitions were being very seriously considered by the authorities, who would soon give them a final decision on the question."

Again the Warsaw papers write:

"In a number of schools in Warsaw, the Jews filed a petition with the general-governor of Warsaw, requesting that in those schools the German and not the Polish be the language of instruction. These Jews base their reasons on the affirmation that the above schools are, for the most part, attended by Jewish children, whose parents desire their children educated in the state language, the German, and not in a local language" (the Polish). We further read:

"'A Zionist club' has recently been organized in Lodz, embracing a number of Zionist organizations, which exist in the Lodz territory. This club is to centralize the local Zionist work, and lectures will be given every week under the auspices of the 'Society of Lovers of Hebraism.'"

It is clear that the Jewish separatism is on the ascendency and that the once loudly voiced Polonism of the Warsaw Jews is vanishing.

What has become of Jewish Polonism, we ask? Why has it grown dumb, why does it not act in this great moment, when the future of the "common country" depends in a measure upon the form it will assume? We do not doubt, even now, that among

the Polish Jews in the Kingdom, who are in sympathy with our cause, there are those who are sincere and devout patriots of their adopted country. They constitute that subtle flower of the race, whose richness and ancient culture are capable of producing rare, but charming offshoots of the human spirit, when it is begotten and reborn by the lovely creative culture of Christian nations—a Christian culture which produced eminent citizens of the Jewish race in Poland. The number, however, is on the decrease, but he still exists; only his voice vanishes and grows silent in the sweeping wave of the general Jewish interests, which are altogether foreign to the interests of humanity.

To throw a clearer light on the characteristic currents, which poured forth from the Jewish soul in this eventful time, we shall cite from the "Polish Voice" in Petrograd, a memorial, (in the Spring, 1916), of the Jewish community in Warsaw to the German authorities.

The Jewish Community favors the Polish language.

As it is known, the German authorities do not allow the Polish language to be taught in Jewish schools in the Kingdom. They are introducing the German instead. For this reason, the administration of the Jewish Community in Warsaw submitted a memorial, in regard to school matters, to the German head civil administration. It is characteristic because of the Jewish views it expresses on the present, equally as on the near future. For this reason we repeat the memorial in full.

"A peaceful cohabitation of the Jewish with

the Christian people in Poland depends, in a considerable measure, upon whether the Jews know the native language. The impossibility of coming to an understanding in the native language, creates a breach between the two peoples, causes dissensions, misunderstandings, and diminishes for the Jews—to a very large extent—the possibility of earning better wages, although they constitute about 14% of the native population. The better educated classes of Jews, who learned the Polish under heavy odds, succeeded in securing a relatively independent existence, while the bulk of the Jewish population, speaking merely the jargon, live in great indigence. For this reason, one may notice among the Jews, a tendency to acquire a Polish education, which is shown by their very numerous attendance at schools where Polish is taught. Despite emigration, the Jews will remain in this country, and will be obliged to make their livelihood there. A knowledge of the Polish language is with them a question of existence; for this reason the administration of the Jewish community in Warsaw has for a long time unceasingly encouraged its teaching. In the face of such motives as these, the administration of the Jewish Community in Warsaw thinks itself honored to seize the opportunity to address to Your Excellency the request to kindly allow the Polish language taught in such local schools as are supported by the community and by social institutions; also in such local public schools as are attended by children

whose parents wish them to be educated in the Polish."

It is in this manner that the Jews, who, for many centuries have found riches, well-being, freedom of self-development and a safeguard for their rights in the liberal and excessively tolerant Poland—speak of the "business necessity of the Polish language."

How painful are revelations which turn to dust dear and strong creeds and dreams of idealistic nations. But for the sake of encouragement, and to awaken within us a strong faith in the high dignity of the human soul, we shall cite another beautiful memorial, issued by the Protestant community in Warsaw. We quote it from the same "Polish Voice."

The Protestant Community Protests.

"We have ever been tolerantly disposed, and have gladly admitted youth of different creed and faith to our institutions: Catholics invariably study in our schools, and we always have priests prefects to teach the Catholic religion. In the Protestant hospital, to the average of 1,620 inmates in the year 1914, not fully 23%, or 369 in number, were Protestants; in the children asylum there were 34 Catholic children to a total of 64 children; in preliminary schools among the 1,770 pupils, both boys and girls, about 10% were Catholic.

"Conditions such as these are but natural. We consider ourselves, in fact, members of the Polish community, and it matters not with us, whether we have to deal with a pupil or patient, professing the Protestant or the Catholic faith,

since the one and the other are Poles, or our countrymen just the same. If someone should ask us, how have we come to this sort of tolerance, we could only answer that we have acted in conformity with the traditions of the Polish nation. In Poland, every one must be tolerant, as Poland is a country, where, perhaps with the exception of the era of her downfall towards the end of the seventeenth century, and the beginning of the eighteenth century, all have ever been extended the broadest hospitality."

"This kind attitude towards us, Protestants, which we, as dissidents, have partaken of, both during the time of the most glorious Republic, and, later, after the partition of the country, could not but truly awaken within us an ardent Polish patriotism. Independent of what descent the Polish Protestants may be, their present duty to the Polish nation, equally as their energetic participation in every realm of Polish national life, invariably constitutes a positive fact, allowing no discussion of any kind. A rough tombstone, with the simple inscription: 'Jurgens—1864' which is understandable to the Poles alone, constitutes a real ornament to the Protestant cemetery in Warsaw. Our special church college in the capital city, Warsaw, has the honor of including among its representatives a great number of names—which have rendered notable service to Polish culture—such as: Linde, the author of the greatest historic document of the Polish language; Malcz, in his time, a famous physician

and philanthropist; Jenike, a historian of literature; Gerson, a painter, and many others. Common misery inseparably joined us, as if with that Mephistophelian 'curiously peculiar sap,' to the noble Polish nation, alike in the passes of Somosierra as on the battlefield of Grochowo and Ostrolenka; but it joined us still stronger in the Warsaw citadel, in the prison cell of the Basilian monastery in Vilna, and in the mines of Siberia."

To understand the two memorials, it is necessary to recall that according to paragraph 13th "Decisions of the organization of schools," (Verordnungsblatt No. 12, December 2, 1915, page 65) "the official language in all German and Jewish schools is the German, outside of these, the Polish." According to the Protestant memorial the German authorities numbered the Protestants among the Germans. As a result, both in the Protestant and in the Jewish schools, lectures are given in the German.

Such is the tone of the two notable and almost simultaneous utterances of the historic moment. The Polish nation should impress them deeply upon its memory.

With closed eyes, we long have had our minds riveted upon the mirage of our ideals and sentiments, and have been unable to either grasp or decipher the real problem of the day from its impressions. This is not only the opportune time, but the last opportunity for us to look, to have our eyes open and our thought clear, so as to be able to see, understand, and act.

We stand upon the brink of a terrible chasm;

only a careful watchfulness, a strain of the will and mind, only an act of rescue may save us from an inevitable loss. The time of idealism has passed away. The blood and the ruin of our country are calling upon us to unite and actively co-operate. Our enemies are not wasting time. We know that the powerful Jewish capital, which flows in by way of offerings from the utmost quarters of the world, is being organized for co-operative purposes. Meantime the press is fashioning the opinion of the world, in a manner that is surprising. In countries that are nearer to Poland, and where a certain knowledge of history and historical truth among the people must needs be taken into account, the Jews are careful not to defame Poland openly and depreciate her in public opinion, but further in the West, veritable calumnies are written against us. As a sample of the malignance and hatred the Russian Jews, who are numerously scattered over Europe, throw upon us, we shall cite an excerpt from an article written in Copenhagen, February, 1916, for the "Polish Voice" in Petrograd.

"Jodisk Folkestemme" under the editorship of Messrs. Nachemson and Skorochod.

> "From a well-informed source, writes the paper, we are given a description of the terrible conditions of our brethren in Galicia. The news are still more depressing and shocking now, when we know what sufferings our brethren are enduring at the hands of the Polish nobility, who despite the traitorous machinations they practiced, have again succeeded in

gaining authority in Galicia, and giving vent to their anger upon the Jewry there. Despite all the government aid, etc., the Poles know how to push the Jew aside, and add, besides, various insults; thus live and die our slighted brethren in Galicia. I do not intend arousing pity, nor appealing for foreign aid: The need is so great, that the greatest efforts could not meet it. But if I am once more opening before the readers the picture of the indigence of Jews in Galicia, I am doing it only because I think it my bounden duty to make it known to the world how our brethren in Galicia are forsaken and destitute of care." Another document in a different issue reads:

"The editor's office of the 'Jodisk Folkenstemme' lately received from Holland very copious facts and documents, testifying of the terrible persecutions and sufferings Jews are enduring at the hands of the Poles, in many localities in Galicia, which have been seized by the Russians. After the Austro-German army had recovered the localities, the Poles had again taken authority into their hands. Polish officials introduced bodily penalties against the Jews and ordered them beaten in the market places. In the next issue we shall give, in detail, the terrible tragedy of Jews in Galicia, together with names and facts connected with it."

Meantime, Poland with hundreds of thousands of her people dying of hunger and famine exclusively

dependent on the kind generosity of nations—as she had been entirely ruined by the world war—ploughed with bullets and cannons, without means of feeding her children who are dying by the thousands—Poland has again raised and submitted in alleviation of the misfortune of the Jews, which is indefinitely less acute and desperate than that of the Poles, the following:

Polish Fund for Jewish Children.

> "Berlin." Under this headword, the cadet paper in Moscow "Rjecz" writes as follows: "The former Central Citizens Committee for the Kingdom of Poland, submitted, as it is known, (after it has been dissolved by the German authorities) its funds to the disposition of the Roman-Catholic Archbishop Kakowski. From this fund the Jewish community in Lodz has just received 10,000 roubles for the poor children of Jewish parents. This was a personal disposition by the Archbishop, whom the community mailed a cordial open letter, expressing thanks in the name of the Jewish people, who received the financial help. It seems that other Jewish communities will receive from the above fund smaller sums of money."

It is, thus, in aiding Jewish children that the Poles are repaying the calumnies, the Jewish press the world over throws upon them, in an endeavor to hurt the Polish cause. This is the way the Poles persecuted the Jews. Meanwhile, the press which depends for the most part, on Jewish funds, says not one word about the excellent business Jews are

doing despite the unsettled economic conditions. They do not hesitate, even in this time of tears, misery and suffering, to realize exorbitant profits from staple articles.

In this connection, we read in the Piotrkow papers in the Kingdom of Poland what follows:

Fraudulent Machinations in Piotrkow

"The extent, which fraudulent machinations must have assumed in the course of the last three months, is clear, considering only the pecuniary penalties, the principal transgressors have to date paid the commissary, Cisla, who conducts the investigations. Here are the names of those, who tried to deprive Piotrkow and vicinity of grain and flour, by exporting them to where they were paid better prices, instead of storing them in the storage houses in Piotrkow. Penalties have already been paid by Arthur Handwerker, 10,000 crowns; Chaim Rosenzweig, 5,000 crowns; Elias Gelady, 600 crowns; Emanuel Edelman, 10,000 crowns; Huna Cymberknopf, Jr., 5,000 crowns; Huna Cymberknopf, Sr., 20,000 crowns; Berek Chojnowicz, 20,000 crowns; Emanuel Altman, 5,000 crowns; Fishel Cymberknopf, 2,000 crowns; Szaja Herszlik Cymberknopf, 20,000 crowns; Szlama Cymberknopf, 50,000 crowns; Abraham Dickerman, 15,000 crowns; David Grohman, 2,000 crowns; Majer Cymberknopf, 5,000 crowns. Investigations conducted thus far have been established beyond all doubt, that the above mentioned individuals (all Jews) whose list is by no means complete, made it

a practice to buy out, without the permission of authorities, grain supplies in Piotrkow and export them."

Forgers of Bread Tickets

"A few days ago, the Warsaw dailies wrote about counterfeit bread tickets that circulated in the city. At first they appeared in limited numbers; but later on, as the commission of distribution of flour and bread has announced, about 50% of the bakeries returned tickets counterfeited in the commission. The counterfeit tickets were fabricated for the purpose of procuring supplies of flour from the commission to be sold later at independent prices.

"The question of the counterfeit tickets was taken up, not only by the organs controlling the commission, which undertook, on their own initiative, to eliminate the counterfeits; but the Citizens' investigative Department also started an inquiry with a view to discovering the 'ticket factory.'

"A few days ago Chila Wasserman, who held a thousand counterfeit tickets was arrested. Investigations showed that besides Wasserman, Szaja, Lajba, Esterson, Aron Goldman (Jews), and others were implicated."

Proofs as these could be multiplied indefinitely. Without going into details, we wish only to state, that these Jewish machinations became so extensive as to claim the attention of the Russian Duma, which discussed them at its March session, 1916. The papers in Russia write as follows:

Petrograd, March 25.—"At the last two sessions of the Duma, the government was severely criticized for persecuting the Jews in a time such as the present, when peace and harmony are so much needed in the country. The government answered, that the governors were sent notices, recommending that the Jews be carefully watched, as it came to the knowledge of the authorities, that Jews in the various countries established an international speculation in food stuffs, which they exploit in the war-infested countries, making fortunes on the speculation, by way of usury."

This, of course, is a government notice of common knowledge. Following is a brief illustration of conditions which confronted our unfortunate country in April, 1916, according to the testimony of an impartial eye witness—a correspondent, commissioned to Poland by the "Chicago Daily News," Mr. A. Cz. The latter was exceptionally fortunate in overcoming all the barriers, German authorities placed, in order to allow no one to pass into the Kingdom of Poland. The correspondent sent "via Amsterdam and London," April 10, 1916, the following cablegram to his paper:

Warsaw, Poland (via Amsterdam and London, April 10).—"The population in Warsaw faces death by starvation. Only the German army, constituting the garrison of that great city, has sufficient food supplies. During my stay in Warsaw, prices on meat from killed dogs and horses, were announced by public notices. In front of kitchens, conducted by benevolent

> societies, stand long rows of people, among them merchants, professional men, officials and students, waiting for food. Children suffer the most, and every day great crowds of them are dying for lack of proper nourishment. Funerals are so numerous, that for lack of draft horses, people carry coffins on their shoulders. Things that are going on here surpass, by a terrible reality, everything that has been up to this time written or imagined. Smile has entirely died away from the lips of Warsaw today."

In the face of a state of affairs such as this, the Poles have no time to organize societies of professionals to manufacture shoes, leather, clothes, to do knitting work, make socks, buttons, hats, brushes, etc.—as others do in our place. We can only bury our dead . . . Poland is one immense cemetery, her people dig themselves into caves, live on roots and carcass, die unceasingly under the scourge of epidemics, while those who are yet able to walk must carry the coffins of Poland's dying generation.

And still, there are those who can afford to scoff at the Polish nation, to defame and dishonor it. And the Polish nation—literally stretched on a three-armed cross of agony—what does it do, and how does it react against the Golgotha of life, actually covered as it is, with the sweat of blood?

It is necessary to cite again the plain, but true words of the same correspondent, who looked at the terrible scenes in Poland:

> "Thousands of families from ruined towns and villages live in caves, in comparison with which the Roman catacombs were palaces.

They were left to choose either to dig themselves into the earth for the space of the winter months, or to freeze to death. Despite terror and devastation the population is obdurate in holding to the places, where before stood their houses, now destroyed. Everywhere you hear stories of the heroism of mothers, who rather braved the heaviest artillery fire to procure milk and nourishment for their children, than left their native places.

"There reigns everywhere a certain quietness; it looks, as though the people are afraid to disturb the dead. One feels the desire to bare one's head in the presence of those crowds of people, and still, it only means the absence of despair in the face of misfortune, which teaches the newcomer, how deep is the faith of those people. Whether it be the mother, who just the same day was notified of the death of her husband in battle, when she buried her three darling children, or the aged father, who was announced the death of his only son—all seek consolation in prayer."

A nation which had for ten centuries advanced under the glorious watchword "For God and Country," a nation which had for ages carried the message of the active love of Christ to entire humanity, a nation which alone in history raised the most inspiring banner of brotherhood of peoples, endorsing it with its dearest blood under the then strange motto: ."For your freedom and ours"—such a nation does not succumb even under the heaviest odds. Upon the tragic crossroad of its historic destinies,

the Polish nation even like the great martyrs in Nero's time, had but one course to follow. It does not moan, it does not curse, nor fill the world with an outcry of its pains—it is silent, but does not yield, it endures, suffers and acts, while all around it rages the world catastrophe—it prays and believes like a loving, generous christian.

It is with relief and deep satisfaction that we welcome at this time a book recently written by Benjamin Segel, entitled: "Die Polnische Judenfrage"—(The problem of Polish Jews.) We shall give a review of the book as given in the Polish press.

The purpose of the book is to bring to account those publicists and authors who frivolously undertook—contrary to the true interest of the Polish Jews—a calumnious campaign against the Polish nation. The author touches upon the "Committee of the Liberation of the Eastern Jews," established in Berlin September, 1914, and shows how a publicity campaign was to be prepared in Copenhagen, "in defense of the Eastern Jews," supposedly oppressed by the "Polish Anti-Semitism." Despite the history of ten centuries, showing that Poland alone in all Europe offered the Jews asylum, certain individuals, having no idea of the true situation of the Polish Jews, made an unjust attack upon the Poles, endeavoring to disgrace their aspirations before the world. In the silhouettes, sketched with crushing sarcasm, are mingled a number of those agitators: Dr. Bodenheimer, Dr. Adolph Friedmann, Oppenheim, as organizers of the Berlin Committee; Kaplan-Kogan of Russia, Herman Bernstein of New York, Szmarjahu Levin of Russia, Dr.

Gustave Witkowsky, Davis Trietsch, Nachum Goldman of Frankfurt, etc., as authors of pamphlets and anti-Polish articles. None of these authors and publicists really know the Poles, or the Polish Jews, nor does any one of them know the Polish history, language, situation and aims. Chiefly impelled by ambition, they decided on "freeing the Eastern Jews," demanding for them a national autonomy and a recognition of the jargon as the Jewish language.

After analyzing the postulates and showing their lack of any foundation and aim, the author severely criticizes the denunciation policy carried on to the harm of the Poles, and the Germanization mission, with which some Jewish publicists would like to inspire the Polish Jews.

The author stands on exclusively Jewish ground, that is, he does not write in the so-called assimilatory spirit. In consideration of the fact that the voice of Segal represents purely Jewish spheres, and directly turns against such foreign elements as have no business mixing in the Polish-Jewish affairs, that it brands calumnies, attacks, anti-Polish intrigues, and holds, that only thoroughly Polish Jews, and not foreign Jews, or Jews imported by the Russian government, are qualified to bring the conditions to a normal state—the book in question deserves attention.

We must quote here, too, the prominent Danish writer, George Brandes (a Jew by birth), once a friend of Poland, then one of her most violent assailants (of which we have spoken above), but now a repentant, seemingly convinced by the tragic facts

in the case. He wrote in the Lemberg "Tageblatt" as follows:

"The struggle between the Poles and the Jews should not be carried on in a way to exclude all understanding. It is meet to come to some kind of understanding. But this is possible only in case the two parties have recognized certain principles. The Jews must acknowledge that Poland, with whatever form of independence, would not tolerate her state idea, not being exclusively Polish. The Jews would then be required to lay aside all such postulates, as could likely obscure the individuality of the Polish political thought. The Jews would further be obliged to recognize the hegemony of the Polish state language, and to see that that language be taught in their schools.

"On the other hand, the Poles should understand that, waiving the question whether one is for, or against the Jewish nationalism, whether one believes in the future assimilation or entirely rejects it, in any case it is an impossible thing not to acknowledge the individual character of a three million population. It is necessary to take into account the peculiar properties of a language, culture and religion. Any violent combatting of such individulalities as these, leads to brutality and weakens one's own position.

"A mutual recognition of these principles would bring about a mutual understanding be-

tween Poles and Jews, which lies in the interest of both the oppressed nations."

We are well aware of the situation, and the suggestions the Danish writer offers Poland are altogether superfluous, as we had been extending the Jews—in the spirit of our own broad Polish tolerance—every manner of freedom, partially recognizing even their jargon, which has been prescribed by the Germans.

Putting aside the Poles, who are still deprived of government, and are themselves obliged to defend their language and their well deserving civilization, which the Western usurpers do not hesitate to deny them, imposing upon them their Germanic ideals—putting aside the powerless Poles, we say, let us pass on to consider the attitude German conquerors assumed towards their devoted Jews.

Austria and Germany show favors to Jews in the newly acquired territory, but only so far as it favors their interest. When the purely Jewish problem is to be considered, the usurpers of Poland grow foresightedly careful. The Germans coquet with the Jews on the one hand, while on the other, they put a ban on their beloved jargon and very deftly introduce the German instead. As regards commercial affairs, the Jews, too, soon experienced the iron grip of the Germans, who rigidly hampered their limited freedom of action, and cut the million fine nets entwining Poland. They did it for the single reason, that they wished to take everything into their own hands. This was no longer an inoffensive Polish "self-defense," against which influential Jews threw impeding obstacles, as they cried to

heavens about their wrongs . . . No—this was an iron blow of the conqueror, who asks no question, and hears no complaint. This was the way the Germans suppressed the Jewish influence in Poland.

We do not hesitate to say that the German authorities "liberated" Poland in a way from the Jewish claws, though, of course, they did it, not for Poland, but for Germany. But this liberation unfortunately impoverished the Polish Jews. Misery and indigence became their lot in many places in Poland, as they were driven from such various commercial pursuits and financial manipulations, as passed into German hands. The German mailed first, weighed heavily on every Polish business enterprise, interfering with every activity upon Polish soil, turning out millions without work and food, and seizing the entire country in its iron clutches. But we hope that if all moral laws in the world have not sunk into oblivion, then the tongs shall again open, and the master of the land return to his ruined homestead.

Meanwhile, the Jews labored under the iron grip of Germany. They dared not complain, but must even show a happy face—for after all were they not their friends, protectors, and were they not powerful? Silence—no protest—only the German and the Jewish press discussed quite often the question of Palestine. What once were considered Utopian dreams now assumed a tangible form; the powerful Jewish capital and their influence are forming serious plans. But it was not only in Poland under the German rule, but likewise in Poland under the kind

"Austria" that the Jews met with a painful disappointment.

Austria conceded, in 1848, a social equality to the Jews, but did not recognize them as an independent people. They may call themselves Ruthenians, Poles, Greeks, Turks, etc.—but never Jews, as Austria does not recognize a Jewish nationality. The same applies to the jargon; they may choose any language they please, except the jargon, as Austria will not tolerate it. Austria, naturally applied the same laws in the territory she acquired in Poland. The jargon and the Jewish nationality were tabooed. How can there be any question there about Jewish "Autonomy," since "Jews" are politically non-existant. Despite the caresses, then, Austrian officials favored the Jews, furthering their own good—the political disappointment that followed, was even more acute than the one suffered at the hands of the Germans. The Jews were comfortable in the defenseless and ideal Poland; there they were allowed to do what they pleased, even to plan a Jewish Poland. The ground evidently sank under the imposing plans and vanished, while away in the distance loomed up the ancient land of Palestine—the aged mother of the chosen people, to whom the long hospitable Europe became too close and stifling.

Thus stood affairs in relation to the aggressive Powers, which had agreed on no definite policy, either in regard to the natives, or to the Jews. Their correligionists in Western Europe, decided, in their eagerness to save the Jewish masses in Poland, which supposedly moaned under the heaviest op-

pression—to settle them in Palestine, Syria or Asia Minor, or in Mesopotamia.

The Jewish capitalists and bankers got busy with the problem, and created in Berlin, a "Society for Directing Eastern Jews to Turkey." The question was thoroughly studied and the national agitator, Dr. A. Nossing, was commissioned to Constantinople to negotiate with the Turkish government, and obtained from it the necessary concession. Next, the German press discussed the problem as to whether, and in what respects Turkey was suitable as a home for millions of Jews. The most noted Jews in the various fields of science, in economic and social knowledge spoke on the problem.

The area of Palestine embraces 30,000 square miles. At present, it is inhabitated by a population of 900,000, of which 14% are Jews. Two professors, Dr. Philipson and Dr. Warburg, disputed as to the climate there, the fertility of the soil, etc.; they agreed in the main on the necessity of settling there large numbers of Jews from Poland and Lithuania. It was calculated that at least half a million Jews could settle in Palestine, and devote themselves exclusively to tilling the soil. Palestine is hilly and rocky, but with the appliance of various methods, it could become the garden it was in ancient times, as it grows the most beautiful and rare olive, orange and fig trees, vines, etc. Besides, the neighboring territories of Syria, Cilicia and Mesopotamia could be utilized, where a net of canals would fertilize the entire country. The result of the dispute was that Palestine together with the neighboring countries was entirely suitable for the Jews to

colonize. This plan was to be developed on a large scale after the war.

Parallel with this project, however, runs another which favors the creation of a complete independence for the Jews in Poland. Another Jewish organization was created in Berlin, principally made up of politicians, lawyers and a score of Zionists of Warsaw. They aimed to create an individual linguistic and cultural community in Poland with an individual jargon school system, special legal protection, even separate taxes, etc. Should this aim materialize, the Jews would have their own representation, their own national council, in a word "a state within a state," entirely independent of the Polish nation.

A Galician Jew, Benjamin Segel, reviewed the postulates in his already mentioned pamphlet "Die Polnische Judenfrage," where he crushes their insolent pretenses with impartial logic. He called the attention of the Jews to the fact that the steps they were taking in Poland, were bound to play hazard with the Jewish question the world over, as the world is likely to open its eyes to the danger Jews present in the different countries. He writes:

> "During my two-hour audience, I tried, first of all to ascertain, why in the new epoch, that is to follow the war, an exclusive few millions of Jews are to receive national rights and national autonomy, while the rest, who are about four times as numerous as they, are to be deprived of that blessing? It could well be supposed that Jews living in Hungary, Lower Austria, Bohemia, Holland, especially Jews living

> in Germany and America, do not stand, in any respect, upon a lower plane, than we Polish Eastern Jews,' who are so often very severely criticized by our brethren in the West. To all my questions bearing on the matter, Dr. Bodenheimer had only one answer: 'Here, they have the right; there, they have it not.' It was to mean: 'In the Kingdom of Poland, the Jews have the right to demand national rights, but in the other countries in the world, they are without that right.' Why? To this question, I received no answer."

We beg to complete the unfinished expression of the Jewish leader: Other nations have their own government, and hence, they are able to defend themselves; hence, no such policies can be advanced against them. In Poland, however, anything may be done with impunity, even force may be used against the defenseless. The leaders of the society in question then assembled in Warsaw for a discussion, but agreed on nothing definite. The delegates from Germany visited the larger Jewish settlements in Poland, but received so depressing an impression, as to grow astonished at the Jewish publicists advocating a cultural individuality of the Jews, where such fatal conditions prevail. The "Berliner Tageblatt" openly advised the Jewish nationalists to permanently lay aside the idea of "a state within a state," as it would result in no good without its principal basis—an individual language. The jargon is no language, except a conglomeration, a mixture of languages, the German predominating. Furthermore, writes the daily, "the Jews are scat-

tered over the entire world, and are without their own mainstay. Hence, they must be absorbed by the Western civilization in proportion as they assume it, and for this reason their nationalistic tendencies are but a delicate artificial plant, which his bound to wither away."

It is thus the "Berliner Tageblatt" flays the separatistic tendencies of the Jews. Still, we are afraid it does not clearly understand the inflexible, coveting, passionate Jewish psyche. The trouble is, not that it yields and becomes absorbed by other nations, but that it aims to suppress and absorb the soul of the world at large. The Jewish political endeavors are best aided by the free and independent Jews, here in America, where the American Jewish Committee is acting on a surprisingly large scale. They resort to every means of which money and intellect are capable. They appeal to the government, to the different political parties, and to societies, to push their political aims to the front. While the war was being fought, they carried off one bloodless victory after another, and they pushed their problem so far ahead, and so strongly fortified it, that the interest of that people "without nationality" bids fair to claim one of the first places in the next peace congress.

It suffices to say, that in turning everything in their favor, they did not even hesitate to address a petition in the name of three million American citizens of the "Mosaic creed" to Pope Benedict XV, requesting him to put an end to the violence the Jews suffered in Russia and Turkey. The Pope answered by a very favorable letter, through his

secretary of state, Cardinal Gasparri, declaring that human rights ought to be observed in relation to the sons of Israel, as well as the Christian Catholics. All people are brothers, and the Catholic priests should, in a special manner, protect the Jew, as faith does not discriminate in the face of a catastrophe like the present. The Pope finally expressed a sincere acknowledgment in favor of the United States, which harbors all nations without distinction.

Herman Bernstein, a Jewish publicist, proudly points out to the document as of a much greater value than the famous Bull of Pope Innocent IV, which cleared the Jews of the suspicion that they use Christian blood for ritual purposes.

As for us, we can only say, that the Polish people in Poland—the simple peasants—equally with the clergy, assumed in the terrible war the noble and lofty attitude of Christian tolerance and sentiment of which Pope Benedict speaks. It is enough to recall the many instances we have referred to above, where priests and peasants saved Jewish lives, and frequently reached to them a helping hand. The Jewish charges will not harm the Poles. Even while the Polish children were dying of hunger, the archbishop of Warsaw designed a fund for the hungry Jewish children; the Polish relief committees did not discriminate between Poles and Jews, irrespective of whether the Jews received special help, not even though their Jewish need was less pressing and Jewish destruction less appalling.

The interrelation betwen the Jews and the Poles

stands forth in the clear light of facts; no simulation can counteract the light of events today.

Outlines of new creations rise in the hazy distance, steadily crystalizing in the close atmosphere, which is surfeited with suffering. The souls of nations not only did struggle on the murderous battlefield, but they endeavored to throw upon the scale of oracular destinies additional values, additional weight, additional treasures, together with the powerful imperatives of the consolidated will of millions.

The future is being shaped. The old world is sinking down, consumed and spent under the weight of its faults, crimes and sins. A new epoch, unknown, awaited and invoked, is forming amidst the suffering, the tears and the blood of millions. The historic racial souls awakened to a struggle—their merits accumulate on the heavy scale of history—a new constellation of the world is taking form and shape.

CHAPTER VIII

JEWS AND HUMANITY

The Ideology of the Jews and Their Activity

WE have pictured in the early part of the book the nature of the Jewish psyche, as manifested in ancient times, and in the symptoms it shows today, and we have found it essentially the same. Again, we have traced the collective psyche of the chosen people in its life among the nations of the world; we have studied it in the light of history, in its labors, tendencies, endeavors, struggles and victories. We have traced it, it is true, solely in relation to the Polish people, but as our history embraces the largest masses of Jews living on the Polish territory, the experience derived from them must be the truest, and such as enables one to arrive at the truest conclusions. We shall now consider the Jews in relations to humanity at large, to see what they have contributed to civilization and what are their avowed purposes and tendencies.

The rough sketch we have drawn shows that the fundamental tendencies of the Jews have always centred around their desire to obtain gold—to gain possession of things.

Some nations have for centuries toilsomely tilled the soil, developing its resources, with which they supported both themselves and other nations. Other nations paid their tribute of blood, carried on wars, acquired possessions, extended their boundaries and cemented them with the blood and

toil of generations. Still others searched the oceans and explored the secrets of the earth, their geniuses discovering new worlds, new means of communications, new lands and new peoples. Others, again, set their mind on incarnating high ideals, on liberties, creeds and creative ideas on which the happiness of men should depend, as on certain laws and covenants.

The Jews lived in themselves, and for themselves; they remained incommunicative; they did not unite with humanity at large, tightly enclosed, as they were, within the shell of their Talmud. They added to none of the creative and collective human endeavors, but were mere mediators. They took into their skilled hands commodities others produced, distributing and making profit on them, as profit was their sole aim. In course of time, they became the principal, almost the exclusive, business men in Europe.. Advancing in joint ranks, though by different channels, they inscribed upon their banner the one watchword: "Gold." Now the question arises: Has this their watchword suffered a change?

No one will deny that the Jews have, up to the present, remained true to their glistening standard of gold and enrichment. This may be a result of their being devoid of a territorial basis; the fact, however, remains that they have for ages, in pursuance of their peculiar aims, exclusively served the god of gold, and that under the powerful pressure of gold, they have succeeded in everywhere compelling attention and in gaining influence. This influence is much greater than is usually imagined, as it has developed a power, silent and hidden,

which already embraces international influence and, in a way, quietly controls humanity at large. They have inoculated the human race with the demoralizing worship of their earthly god—gold—and in pursuit of it entire generations are consuming themselves in senseless frenzy. They have, also, contributed to the accumulation of wealth—to the creation of the monster of international capitalism which devitalizes the human race today. This is particularly a creation of their unsatiated souls, which have known but the one principle: for themseles, and to themselves, never from themselves and for others.

Another question in turn presents itself to us: Have the means which the Jews used to attain their chief object been of a constructive and generally beneficient nature? Let us glance at these means, the channels through which gold has so plentifully flown into the Jewish pockets.

Reality has formulated heinous charges against the practice of seeking gold, to which the Jews, from time immemorial, have resorted. Usury, which is of their creation, at least in Europe, is invariably connected with Jewish life, and common opinion has everywhere identified it with the name of the Jews. Even Shakespeare immortalized usury in the person of the Jew Shylock, who demanded of the insolvent debtor a piece of living flesh, carved from a human breast.

Usury, like a threatening shadow, everywhere accompanies the Jews in their search for riches and gold, furnishing the ground for contempt, hatred, and "Pogroms" which at times sporadically rise

against them. The ancient Jewish practice of usury has in no way disappeared with the advance of civilization, and this truth is clearly evidenced in the court procedures and the occasional utterances of dissatisfaction among the Christians. Even in the turmoil of the terrible war the Jews did not abandon their wide practice of it, but continued it to the complete disregard of the blood, the poverty, the tears, and the suffering of martyred humanity.

Still, usury, inebriated as it is, with the wrongs and tears of its countless victims, is not the worst of their practices. There is something even more appalling, something which drives a river of gold into their bottomless pockets. We refer to white slavery.

This is literally a Shakespearean carving of living flesh nearest to the heart of humanity, a continuous poisoning of the organism of humanity, a dissemination of rottenness, of imbecility, of decay, which eventually leads to ruin and destruction. What of those millions of innocent young women, who almost exclusively pass through the hands of Jews, on the way to their loathsome perdition, exposed in the market places of shame the world over, and condemned to the heinous profession of white slavery? Meanwhile, the river of gold flows on, while its ill-boding lustre, steeped with suffering and human shame, sadly reflects against the silent, mysterious Jewish faces. Usury and white slavery are the two main channels through which the Jews gather riches, gold, and power.

But we are far from maintaining that these are the

only two channels through which they seek to enrich themselves. They are the two peculiarly Jewish channels, constituting a monopoly of the Jewish race. Other peoples have learned from the Jews these avenues to blood money, and have become their accomplices, but the monopoly has remained in the hands of the Jews the world over.

The great capitals the Jews possess bring not even secondary profits, as the means whereby they are accumulated are, for the most part, dishonest and disseminative of an appalling demoralization.

In touching upon their two main practices, we have passed over many of their minor professions, which they conduct in every Polish town and village, such as: the liquor business, trade in stolen goods, stealing horses, profiteering, engaging in every manner of unclean practices, swindling, etc.

Along with the extensive material realm we have roughly sketched in its outstanding features, we shall endeavor to outline the results of Jewish mental activity. It will, no doubt, be interesting to learn just what the intellectually gifted Jewish race has contributed to the world, as it has not wasted time in its sojourn among the Christian nations.

In surveying the various realms of thought, we actually meet with such Jewish names in the West as have won merit and distinction. We meet with them also in Poland, though in smaller numbers. Still there is something strikingly peculiar about them. Inasmuch as there is a fair number of exceptionally talented Jews, especially in music, such as: Halevy, Meyerber, Rubinsztein, Joachim, Mendelssohn and other splendid talents, never will you

find creative geniuses, starting a new epoch, among them in any field. Here a veritable dearth obtains —some astonishing conjuration holds sway here. As the Jews are quick and apt in appropriating ready knowledge, and utilizing it for practical purposes, and turning it, in an astonishing fashion, to every advantage, so they are unable to produce such true creators and discoverers as constitute a blessing and priceless treasure to men. Such individuals do not spring from the ancient race of Israel; among the great discoverers of thought, Jewish names are not found. Someone may object; but what of the genius of Spinoza, Heine, Marx, Engels, Lassale—the latter three being creators of new ideas and new avenues of thought, i.e., of socialism?

First, they possess a critical and analytic, but not a creative mind. Socialism is, in its principle, not a new creation. Already ancient scholars knew it and taught it. It was only brought forth from its confines, exposed to light, systematized, developed and given a modern form. Again, the idea of socialism has not entered into the essence of the Jewish life as a vital issue, which the Jews would defend, in which they would believe, for which they would suffer, and which they would propagate as a postulate for their existence. It was created for the benefit of other peoples than they, as the Jews had never intended to bridle their desire of hoarding gold. Israel steadfastly adhered to its own policy. It persisted in its endeavors to teach the Aryan people how to reconstruct the world—to teach the Aryan people, whose creative powers have untiringly supplied the immortal wells of whole-

some ideals and creations. Besides, socialism in its international interpretation, is by no means a creative factor. Rather it carries in its wake dissolution. It plucks from the human soul its deepest faiths and attachments, it tends toward subordinating the life of individuals as well as nations, under one common law, a leveller. Instead of enriching life and allowing it to develop unhindered, socialism brings new slavery upon men, being most destructive because it hampers the individual human will.

In a word, the equalization of social life conformably to the idea of socialism results in no betterment and enhances no creative power in the world, rather it impoverishes humanity and endeavors to fashion it, so as to conform to the idea of the Jewish Kahals, who rules the individual in a tyrannical way, destroying his free will and forbidding any individual endeavor. Socialism really contains the kernel of the Semitic race. It originates in the predominating type of that fanatic spirit, which is—hatred, and the spirit of class-hatred—its fanaticism is the mother of socialism. It is this creation—really borrowed from the ancients—that the Jewish mind contributed to the world, and it is clearly a doubtful contribution. Still, as was said before, it purposes first and foremost, to suppress and depower the Christian Aryan people, in an effort to bring them under the dominance of the mysterious spirit of Israel.

Let us not elude ourselves..... The Jews today desire, as had their forefathers, to dominate the world power, to subdue nations under their spiritual authority. On the one hand, they advo-

cate the dissolution of capital, on the other they wonderously accumulate it. Why do they not dissolve their own capitalism, which has been defamed for its usury and unwholesome dealings? On the one hand, the Jews, apparently progressive and liberal, condemn all manner of religion on the score of idolatry and prejudice; on the other, they respect and obey their obscure and impoisoned Talmud, and rear their children in complete isolation from the world, on the unaltered principle of Jewish separatism. They use their liberal convictions and their socialistic doctrines as a means of reducing the ideal standards of nations, stripping them of their faiths and traditions, ideals and sentiments, in an effort to subject them to the consolidated, and obedient spirit of selfish Zion.

The contempt for all treasures, other than the treasures of the Jewish nation—the everlasting contempt the chosen people have ever shown to everything that is alien to them, emanates from the strange Semitic race even today. Their biblical song of power, emanating from the ruins of Jerusalem, triumphantly re-echoes from the mouth of twelve million people, who enjoy not only such power as is derived from gold and capital, but also such as emanates from the influence of the Semitic soul stealthily ingraining itself day after day into the mind of humanity through the medium of the Jewish mentality, through their moral laws and the press, of which Jewish publishers and press agencies have taken control both in Europe and America. This is to what the meek, and silent Israel has attained. Once, an humble wanderer, now a haughty

lord, who walks in pride, and directs not only the interests of the day, but controls the collective will of humanity, the irresisting and confident Aryan spirit, infecting it with the poison of Semitic thought.

Let us but glance at the enormous influence which the silent, secretive Israel exercises in the world, building its nameless power.

Wronged and persecuted apparently, Israel has under its control numerous individuals, whom it successfully stations at the helm of other nations, as the "Jewish Chronicle" itself shows statistically. There are 245,000 Jews in England today, while the English cabinet counts five Jews—Lord Reading (a Jew), is the supreme judge. There are eighteen Jews in the Parliament; five are in the House of Lords; sixteen are barons; fourteen are knights; and six are privy councillors (before the war.)

France harbors about 100,000 Jews. Before the war, the French army numbered eight Jewish generals, colonels and lieutenants, and so on. General Heyman was in command of a corps. They are powerful in finance, press, business. Five Jews sit in the French cabinet. Belgium has 15,000 Jews, among whom is Rothschild—the international banker.

Italy has 45,000 Jews. Signor Luigi Luzzati, a Jew, was at one time its Prime Minister. It has six Jewish members of Parliament and fourteen of its senators are also of Jewish descent. Germany has 615,000 Jews, of whom an enormous percentage hold prominent positions. Indeed the Jews

exert a notable influence in every branch of political and economic life.

The 1,313,618 Jews, who live in Austria, contributed to the Austrian finance, army, and industry.

Russia numbers 6,060,000 Jews of whom 30,000 are in actual service. Russia has many influential Jews and they formed there a strong middle class as well as the inteligentia.

In the United States, Jews hold prominent positions and exert an enormous influence. Political and juridical offices are filled with them. They control the capital, the industry, the trade, while the press, in which they develop their greatest talents, is largely in their hands. Under the guise of true patriotism, they naturally hold prominent positions among the nations of the world. We do not question their sentiments on this score. We have quoted these statistics only to point out the actual presence of the Semitic spirit in the influential posts of nations the world over. We must take care to individualize the Jewish spirit, for the reason that it is essentially foreign, and hardly allows of self-explication, but it ever serves the exclusive, unaltered Judaistic purpose.

The presence of Jews among the nations of the world can be shown statistically, and their material influences and their extensive financial developments can be, in a way, studied and verified, yet the invisible threads of their influences and their thought remain incalculable and unattainable. We are groping in complete darkness, in a dizzy complication of thought and sentiment, which dominate the world by whose color it is impossible to learn

whence they came, as the forms of analysis men possess are inadequate to effect the wonderful subtlety of this transcendent mentality. It is rather by intuition that one penetrates the coarser layers of mental complications and perceives the phenomena of life. Sometimes, momentous historic events suddenly throw huge columns of light which expose the nature of the various currents, and destroys them, or raises them high in the flaming fire of predominant ideas of the world.

The terrible world war has thrown such columns of light upon the huge edifice of international socialism, which rests mainly upon the Semitic thought as its foundation. While the international postulates of socialism are loudly discussed by their adherers and opponents, the reality of life—the truth of souls—uttered its decisive word, and destroyed every manner of sophism with the one mighty sentiment—"Patria." Much has of late been written on this matter. The progressive Russian writer, Berdiajew, in his criticism on the book "Self Defense," which was published by the Russian Marxists, writes as follows:

"The Marxian doctrine," says Berdiajew, "failed to provide a place for country and to attatch any importance to nationality.

"According to that doctrine, class solidarity is more important than national unity.

"However, the war upset that doctrine. International socialism died away. But it is not an easy matter to renounce one's doctrines. The Russian Marxists, who love their country, but cannot reconcile sentiment with doctrine, present a pitiful spec-

tacle. They cannot decide upon defending their country without seeking reasons to justify such a step."

As to examples which the Russian socialists see in German social democracy, Mr. Berdiajew maintains, that that party went into servitude under the German imperialism.

In connection with the question of internationalism which is being reshaped in the fire of present events, the "Polish Problem" (daily paper in Warsaw), writes as follows:

"We cannot say that a different thing obtains with us in Poland. There is here the same mental infection, only that it partakes of a different form. Of late, the current of national regeneration made itself so strongly felt among the masses of the Polish people, that the socialistic cosmopolitanism had to give way. Things came to this pass, because the socialists, fearing to lose their influence, adopted a national platform, and determined to get control of the people by virtue of such schemes as bore patriotic colors.

"The fact that the socialists adopted a formal patriotism, did not result in any upheaval, as it was merely a tactical manoeuvre, and did not even so much as affect the relations with the metropolitan organization of the Central Powers, which wanted exactly such a change of tactics."

Consequent facts, however, partly contradicted this, as the struggle for the liberation of Poland was undertaken by the Legions, which were recruited principally from the Polish socialists—their organizer, J. Pilsudski—being also a socialist.

We further see the German—in fact the Prussian spirit, unmitigated in its destruction and aggression, unite with the Semitic spirit. Two great powers in the world: Judaism and Germanism—the one —silent, cunning, hidden; the other—haughty, aggressive and rapacious, mutually united in a moral alliance. The two powers do not recognize nor respect the rights of others. They think nothing of violating the laws of humanity if they can in this way further their individual end. Hence, Judaism serves today a vanguard to Germanism, and in realizing their peculiar aims the two mutually support each other. Their policy is best evidenced in Poland, which is laid open to destructive exploits, as the two powers consider it only a victim to satisfy their appetites. They are planning their future on the degradation and final absorption of the historic Polish nation, which is radically opposed to them in its ideals and its creations, and certainly surpasses them in the nature of its aspirations and its racial character.

Besides the sharp stream of international socialism, the spiritual paternity of which is traced back to the Jews, there is one other stream which has washed heavy channels in the life of men. It appears to be of a different nature from socialism, though it is very closely allied with it, and bids fair to become the directing power in the world—it is Free Masonry. It is not a mystery to any one that Free Masonry, if not a fruit, is, at any rate, an object of Jewish thought and endeavor. The Jewish spirit, the spirit of separatism and exclusiveness is the corner stone of Free Masonry. "With us, or

against us" is the watchword of this powerful organization, which exacts unquestioned discipline, sworn obedience, and is the mysterious power of a society over the individual, who dares not oppose the will of its supreme authority.

Socialism is a restraint on the thought of a people, a servitude, while Free Masonry is a subordination to a general secret, a hidden aim. Humanity has accepted these two striking parasitic growths of the day, raised upon the soil of the potent Semitic spirit. They have grown large upon its body, and have struck deep and far-reaching roots.

What is really peculiar to these two parasitic growth, the Semitic spirit has cared for and passionately nourished? Do they not betray the striking marks of that ancient spirit, which has come down to us from the darkest ages—isolated, fanatic, mysterious, despotic? . . . . Let us study it.

The purpose of socialism is to equalize social life, to erase every manner of class distinction, to reduce humanity to a "tabula rasa" which could be ordinated and controlled by the iron hand of laws and obligations from which no escape were possible.

With socialism, the world is but one great workshop and iron machine with countless driving-wheels. It is an organization which first tends towards equalizing things, in order to build a new machine of life.

On the other hand, what is Free Masonry, whose purpose is so carefully concealed from the eyes of the world? One may not enter the edifice of a Free Masonry, no matter what the attempt, and it is only occasionally that some stray ray throws a

scant light on it. Hence, one has to be satisfied with what is exposed to the general view. What is Free Masonry as an idea?

Nearly any one can see, without going into its mysterious nature, that Free Masonry is a strong, despotic, even tyrannical rule exercised by men chosen in secret and enveloped in a mysterious secrecy, sealed by a series of solemn oaths. It is some mystical creation, whose aim is not revealed even to its very adherents. It has some unknown aims which originated with a small class controling the activity of the world.

While Socialism is taking hold of, and trying to systematize the relations of men with a view to effecting an international equalization, Free Masonry endeavors to cover everything with an iron dome, and seize the helm of life. If the two creations mature sufficiently to obtain hold of the main threads of life—they will join their hands in an iron grip, and drag the world into a servitude, which has never yet been known to exist.

"Israel, Israel—the Lord will make the nations of the world thy foot-stool. . . . Israel, Israel. . . . " Thus sing with the psalmist the past and present generations of the chosen people.

However, something unforseen, terrible and threatening has loomed within sight. The moral force which has long been suppressed finally broke loose. Millions rose in protest, broke every obstacle, destroyed every impediment, and shed a sea of heroic blood, when brutal force grasped for the throat of humanity, in an endeavor to choke its free life, to pluck out the heart from the bosom of

nations and wrest control over Humanity.

It was the time to act. Force, in the shape of militarism and violence, had planned a world destruction. The free spirit of humanity had been lulled into weakness; lawlessness, violence, robbery had grown rampant. Blood flowed in streams—the world shook to its very foundations. The sacred depths of life opened wide under the blows, while the artificial and false creations trembled and tumbled over.

A great struggle of ideals and races became imminent. Fundamental aims of life and existence became the issue of the day.

Socialism and its boastful and false internationalism were dealt the first blow. The most radical German socialists took up arms against their noble companions of Belgium, violating the rights of that country. Later, given impetus by Germany's acts of violence, the man-slaughter grew in horror until it developed into a monstrous vision of a world conflagration and ruin. The same blow was simultaneously dealt to Free Masonry, whose secret aims grew suspicious and became the subject of criticism for writers in France, Italy and England. Strong voices demanded that the truth of the organization be made known. It was urged that the right of being be refused to something that looked like a general conspiracy. The great edifice, which had been so carefully built, was assailed from all sides. Meanwhile, the world conflagration broke out, throwing forth beams of light, illustrating great and terrible truths, and bidding humanity defend its sacred rights and aims.

CHAPTER IX

THE FUNDAMENTAL LAW OF BEING AND ITS NEGATION

IN reviewing the progress of the Jews, we have considered their spiritual relation to Humanity in general, and have seen Humanity protest against certain ideals which have been developed and propagated with a great deal of apparent success. The roots of things lie deep; the sources are hidden; impalpable currents, spontaneous instincts, and great mysterious truths of life are in set action. We see but the surface of things and the full effects of causes that are unknown. Huge, threatening inundations are belching forth from sources, which cannot be accounted for.

Suddenly, as if by a miracle, the world rises in self-defense. Long forgotten banners flutter in the battle whirl of the moment. The deep dualism of the world awoke to its basic opposition. It is not so much the question of nationalities, as it is the most vital problems of life that are put in the balance. A great moment looms up. Nations gather in two inimical camps, while the scale of destinies keeps on balancing. Momentous destinies are placed upon it. The future happiness of men,—their peace, existence and sacred ideals depend on the way the oracular scale turns. A woeful moment: to redeem it, millions are suffering and shedding their blood. Where is the light, where, the truth, where, the law that should forestall such terrible realities as these?

But we are groping in darkness. The human mind, which carefully examined the material world in its minutest details, which produced hidden things from the bottoms of oceans and the depth of the earth, which determined the courses of huge suns, has as yet failed to discover such laws as would efficaciously govern men. But order—the iron consequence of the laws of nature—the wondrous harmony of the world—has not come into existence at once. It has been gradually evolved from chaos and confusion. The human mind has laboriously searched for the hidden laws of nature, grouping them into permanent ideas, while the genius of a great man has subsequently bound together the constellations of suns and stars, by the force of gravitation.

The human mind is powerful in the material world, yet weak and helpless in the extra-sensitive world of the spirit.

We are facing a veil of strange phenomena, which require a more penetrating thought, a sharp and clear-sighted intuition. The moment the storm of great events raises the mysterious curtain, an unexpected ray of light shoots forth from the world of mystery. The curtain drops low and mankind continues advancing in darkness for centuries. A veritable Golgotha, where men struggle and succumb, raise their arms heavenward only to again fall into valleys of sunless life, to again grow blind amid the orgies of passion and wantonness of uncontrolled human nature.

Two thousand years ago—the mysterious curtain of life opened wide, and in the admitted light, stood

the dazzling figure of Christ, centering within Himself the law of life and whispering: "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest."

With the doctrine He gave the world, and sealed with the highest sacrifice of love—His death—the divine Master calmed, refreshed, and appeased all. The Gospel, the new law of life Christ gave mankind, the Gospel of love and brotherhood among men—can alone solve difficulties, appease contentions, and harmonize human life.

Love—brotherhood among men the world over! . . . This is humanity's basic law which crystalized in the chaos of suffering, struggle, violence, wrongs and bloodshed. It holds the same relation to the human souls as does the law of gravitation to the movement of the heavenly bodies, and to the physical harmony of the world.

Love—gravitation! Is it not the same force transferred from the world of physical phenomena to the world of the subtle phenomena of the spirit?

The sublimest creations, the most beauteous flower of thought and genius Christian Europe offered the world, grew, it may be said, on the productive soil of love. Love nourishes human generations! Love opens and closes the eyes of the huge human forces which unceasingly beat against the shores of infinity and disappear behind its mysterious curtain. Countless generations grow and mature at the breast of this procreative doctrine. Whether at a subsequent period they preserve their great beliefs or not, does not alter the fact, that it was on the doctrine's nourishing milk

they grew and shaped their life. Such especially is Christian Western Europe, and such are the nations, which have entered its orbit. In its centre, the bright Christian doctrine of love shines like a life-producing sun. Around it nations have gathered for centuries, each taking its place according to the services it rendered mankind. History bears witness to their activities and creations.

A new era opened with the dazzling figure of the Master of Nazareth at its threshold. He dispelled the darkness and lighted a new sun of life—love. But in the shadow of Christ, opposition creeps stealthily, and against the doctrine of love and sacrifice rises its dark negation.

"Love and forgive even your enemies," teaches the new doctrine of Love.

"Despise and avenge—never forgive," proclaims ancient Israel, who departed from the sun of truth and imbibed the spirit of negation and revenge.

Two races—the Aryan and the Semitic—stand face to face. Two repugnant world views, two opposite poles of life, two radical spirits engaged in a huge struggle for the supremacy. It is a great and fearful match. Humanity has not, as yet, realized the full import of the struggle. One may see the material causes that underlie it, but the sources, that have been accumulating for ages, lie hidden, and it is really these that act—it is these that throw men into murderous struggles, as the fundamental law of life, love—gravitation—together with their outflowing brotherhood and justice—has been broken and forfeited.

In opposition to the bright streams of Christian-

ity, extending over the face of the earth, reshaping and properly chiselling the character of nations, there arose another stream, accumulating a fearful strength. It is a stream of opposition and dissolution, recognizing force alone, resting upon the power of gold and building its plans upon the ruins of everything that is external to it.

The religion of gold, violence and force spreads and becomes potent and active, while the idea of Christianity has gradually become a euphonious word, a pharisaic expression, a tinkling copper, whose valuable ingredients of truth are turned to dust and thrown to the winds. The dark monster of greed and violence, standing in opposition to the moral law, and desiring to dominate the world, has grown strong within the hearts of men. Meanwhile, wholesome ideas paled away; leading stars grew dark; haughtily freeing itself from its dark confines, the brutal physical force of the mailed fist terrorized the world, and for a time it seemed as if the beauteous creations of the human spirit were put in jeopardy.

Might with its passionate worshippers stands on the one side; on the other, the weak, the wronged and oppressed—those who believe in the eternal truths and their final triumph—those who group around the altars of Christ's doctrine of love. But another factor developes besides the destructive Judaism, which shares the nature of Judaism, only it is open, insolent, cynical, maturing within full sight of men, insolently professing the philosophy of the superman, scorning strange possessions—grasping them with its powerful fist, passionately

developing a powerful militarism with which to crush the soul of the weaker nations, subject them under its own tyrannical dominance, and drain them of their vitality, thus destroying their welfare, their property, their culture and their right to existence.

Two destructive world currents, Judaism and Prussianism, united in a strong spiritual embrace and mutual compromise and set out to subdue the world. The one led its slavishly obedient armies which it skillfully trained from childhood in the atmosphere of servitude, hatred and artificial pride; the other possessed gold, and the decomposing factors it has ingrained into the soul of nations, with the view to weakening every opposition, to paralyzing and equalizing the relations of men, with the ultimate purpose of casting them into an unmitigated servitude. The two forces, Judaism and Prussianism, bear the same external marks: both are without soil as their basis. All the territory Prussia possesses, excluding the portion the Polish Duke Conrad of Masovia ceded to her in 1225, she wrested with the sword from the neighboring Slav people. The second characteristic which shows their common nature is the hatred they manifest to everything that does not belong to them, with its consequent brutality, complete disregard of the moral law and rapacious, ruthless inconsideration.

Already ancient writers made frequent mention of the Judaistic infection of mankind, and the majority of those who persecuted the Jews sought to justify their action on that ground. When customs relaxed and tolerance gained the upper hand, the

voice of opposition grew silent. But the horrors of the war brought the opposition to the fore. The well-known Belgian poet, Emil Verhaeren, made an interesting mention of the Jews in his: "Bleeding Belgium." After paying homage to King Albert's soldiers, who braved the German invasion to the last trench on their native soil, and addressing hymns of faith and hope to his crushed kinsmen, Verhaeren gives expression to vengeance and hatred against the "Allemagne incivilisable" (Germany incapable of civilization), and he says:

"The untiring Jewish activity in Germany became the main factor of the German moral debasement" (avilissement moral).

Thus even the West is alive to the destructive influence the Jewish infection exerts upon the Aryan spirit.

The infection of hatred against everything not Prussian has deeply penetrated the soul of the Prussians, who have grown corpulent on bloodshed, violence and aggression; it had permeated the ancient Knights of the Cross who, even in their time, as history shows, assumed the symbol of Christianity—which produced in their hearts mere weeds and deadly thorns—only as a symbol of aggression, injustice and bloodshed.

In the Polish literature we have Danusia's father, genially sketched by Sienkiewicz in his "Knights of the Cross.". In fact, we have a faithful picture of the complete character of the Knights of the Cross in their attitude to the weaker nationalities. That it has remained essentially the same is tragically evidenced in the great world war, when the

German armies vied with one another in their brutal orgies.

The unfortunate old Jurand of Spychowo, who while in Prussian captivity, had his eyes plucked out, his tongue cut out, and was tortured and exiled, is really a prophetic figure the eminent writer drew of his own country—Poland, which, it may be said without exaggeration, has suffered the fate of Jurand under the iron heel of the invader.

Let the authentic expressions made recently by high church dignitaries of Germany serve as evidence of the complete absence of Christianism from the Prussian soil, and the absolute negation of its very idea.

The "Schlesswig Holsteinscher Sonntagsbote" printed a special article by the Cologne bishop, Kaftan, who is a general superintendent of the clergy in Schlesswig, entitled: "The Present Situation,—and We Christians.". The bishop calls upon the Germans to thank God for directing the German submarines, bullets and bombs.

"Let us give thanks to Him, who is God, not only of the Germans, but of other nations, for kindly directing the torpedoes of our submarines against the American and other ships carrying supplies to our enemies, irrespective of how many of the self-conceited Americans are on board the ships.

"To drown merchant ships is perhaps a barbarous policy. But what forces us to adopt that policy, and to wish that that policy only met with still greater success? England, of course.

"Thank God, the insular security of England is a thing of the past. Would that a hundred more

Zeppelins visited her and succeeded in hurling bombs on England's Bank. What a heartfelt cry of joy would then reecho over entire Germany, as it was England's money that started the war."

Thus prays a Christian bishop in his blind hatred and national fanaticism. Expressions of this nature are frequent in Germany. Though wars breed hatred and lower the moral standard of nations, still, no nation engaged in the war has become so morally depraved, and so actually insane, as the German nation.

Following are excerpts from the various sermons preached in Germany and published in true translation by the "Methodist Times," showing the Prussian insanity:

"No Compromise with Hell."

"Pastor Zoebel preached a sermon in the Lutheran Church in Leipsic, where he said among other things: We are deeply convinced of our mission which allows us to mutually congratulate one another and to rest content, that our guns continue cutting to pieces the children of Satan, while our torpedoes God uses as instruments in carrying out His vengeance —sending thousands, who are not chosen, to the bottom of the sea. We must defeat the wicked ones with whatever means we have. Their suffering ought to bring up joy, their cries of despair ought not to move our German hearts. There should be no compromise with hell, nor mercy for the servants of Satan —or in other words: There is no pity for the English, the French or the Russians, in fact,

to any nation which has sold itself to the evil one, All such are doomed to death by a divine decree."

"Germany's Divine Mission."

"Fritz Phillippi of Berlin said among other things from his pulpit: 'As the Almighty permitted that His Son be crucified, and that by His crucifixion He consummate the work of redemption, so the purpose of Germany is to crucify humanity, and, in that way to make sure of its salvation. The human race can be saved only through bloodshed, fire and sword. . . . Oh, brethren, Germany's divine mission is to crucify humanity. The duty of the German soldiers is to kill, burn, destroy. To do it by halves would disgrace them. Let the war be a war of mercy.' "

Such insane expressions show the ever active spirit of hatred and revenge, which characterized the Knights of the Cross, who assumed the sweet religion of Christ as a pretext for murder and robbery. Ages have brought no remedy; for even today they cry out in their cynical perverseness and insanity, that they must crucify mankind, that they must kill, burn, destroy—in order to redeem mankind from sin.

A sorry picture of a denatured national Psyche, and woe to them for bringing this destruction of souls. They—the Prussians—have successfully injected into Germany the venom of a corrupt national egotism, the pride of the superman, and a hatred against the rest of the world. They have not even hesitated to deny the very name of Chris-

tianity for political purposes. To gain the good will and confidence of the Turks, they have for a long time past played Mohammedans. Emperor Wilhelm, at the time he entered into an alliance with the Sultan, 1898, addressed the latter as follows:

"Your Majesty will know that the German philosopher Ernest Haeckel teaches a theory of monism, which is a doctrine of one and only one God. That doctrine separates the German peoples from the faith in the Trinity, and smooths away our difference with the book of the Koran. I know that the Mohammedan world professes Christ as a prophet, and that our people will soon receive Mohammed as their last prophet."

The writer citing the words of the German Emperor, says that the Germans made serious endeavors in Constantinople to convince the Mohammedans that Germany already professed Mohammedanism.

All this is in keeping with Germany's philosophy of the "superman," as it is in keeping with her history and her political philosophy, which the learned Treitschke summed up in these words: "For the sake of one's own power it is permitted to forcibly extirpate other nationalities, not retreating even before their murder."

In the huge constellation of nations, which hitherto advanced in disorder, uncertain of its aims, some move on steadily like the fixed stars, under the standard of immortal ideas—others, less luminous and less deserving—which have as yet elaborated no clear notion of their aims—borrow their

light from the great nations in whose orbit they move. Now and then, some nation breaks away like a comet from the constellation of mankind, destroying the fundamental harmony among men; or there is a nation which has not yet entered the common orbit and suddenly commences to create turmoil, to break laws, to destroy order, and to carry in its wake dangerous outbursts, clashings of blind force, and countless misfortunes and calamities.

Such a scene was enacted in the late war. A collision of long imprisoned rights and ideals caused the great conflagration. Nations gathered into two inimical camps. Even ancient Asia and the youthful, naive peoples of Africa felt that some gigantic war was imminent, and that mankind must place itself on the defensive. Freedom loving peoples united under the banner of Right and Justice, under the leadership of France, England and Italy which represent the Christian civilization.

The blood of millions kept on flowing. The walls of the human Sinai loomed forth amid fire and thunder. Sacred rights and noble ideas have been thrown into chaos. Altars of great beliefs and sentiments have been upturned, and are burning down, but the cry of longing, of desire and of hope is growing loud; the human will is being crystallized. The Spirit knows what it desires and what is to its triumph, once the deadly struggle comes to a close. The Spirit of humanity is awakening to its grave faults and errors.

The fundamental rights of men are violated, and trampled into blood, slaughter, fratricidal crimes

and ruin..... The unerring consequence of crime is being realized in its inevitable punishment; cataclysms of nature equally as cataclysms of Spirit follow the violation of fundamental laws. The immortal tables lie at the foot of the flaming Mount Sinai broken and blood-spotted. Upon it, ages ago, God conversed with the prophet of His chosen people, and censured them for deifying the golden calf. . . . Ages have passed, and humanity once more stands upon the cross road. It seems that amid the thunder and fire, hidden to the eye, the invisible Spirit of God again holds council with humanity. Shall the golden calves of Violence and Might be destroyed—shall the free spirit of mankind—the regulator of life and righteousness, rise? Shall the broken love of Christ's divine teaching embrace governments, restore harmony to the nations, moving within its orbit — shall it shorten the course of dangerous comets, convert them, and place them in its blessed procession? It is in fear and suffering we are awaiting the great sentence of the future.

CHAPTER X

BEFORE THE WORLD TRIBUNAL

DOES humanity comprise all nations, or are only some few selected? Are all nations true members of humanity, or only those that enjoy freedom? Does it possess a collective soul?

These questions occur to our mind, calling for an answer. The answer to them is found in the history of nations, that move around the sun of eternal truth. Some of them are imbued with high ideals and possess a set purpose of activity; others move on in the regions of darkness and depraved appetites; still others, advance half awake, scarcely conscious of their being and their true aim. All the nations move in their onward march, though there is great difference in the way they move. It is very painful for them to effect harmony from chaos and confusion.

Sometimes, however, a nation breaks away from the common orbit, and, like a comet, hurls itself after some object, destroying the equilibrium and harmony, entire ages labored to form. Such comet-nations are a stumbling block to humanity, which strives hard to establish one fundamental and harmonious tone of life, based on equal laws for all. The aim to create such harmony holds out bright promises, even with the slow progress it makes. Nations and races are bent on compromise, which is to be effected through their best representatives.

Meetings and congresses are held with a view to discussing the project. Women the world over, laborers and professional men, writers, thinkers, poets and philosophers are one in this. They represent a choir of different but harmonious voices. They sing the strong and triumphant song of the united thought of men.

So united, men begin to weigh things, to enact laws that oblige all, and are needed for all. A moral atmosphere develops and begins to encompass everything. The noblest of men who stand sponsors to truth and the ideals of life, unite their thoughts and sentiments to produce what may be called the conscience of the world. Has every nation a voice in this conscience of the world, or is it only some few that can claim that privelege?

To have this voice, a nation must possess ideals that matured in an atmosphere of freedom; it must possess a fully developed national soul. A free nation alone can develop its psyche, so as to be an asset to humanity.

Enslaved nations scarcely knowing why they exist, can be of little advantage to mankind and are bound to be lost among the nations which lead in the creation of a true civilization.

It must be remembered that Poland—the cradle of Slavism—had never been subdued. No Turks have ruled over her, as over Serbia; nor have the Tartars, who subjugated Russia; nor have the Germans dominated her as they dominated the Bohemians. The Polish language and Polish national ideals claim ten centuries of free development.

The world war presented terrible turmoil, and

prepared to change the course of history. Violent and destructive comets started on their course. Pressed suddenly by force and violence, the unsettled harmony among the nations broke completely. The sun-idea hid behind dark clouds. Predatory agencies started a mad struggle against such human rights as flow from the very essence of humanity.

Millions shed their blood in a frightening penalty for allowing monstrous force to condemn the moral laws that underlie the activities of nations. Criminal excesses and wholesale murders were bound to come to an end. The catastrophies that frightened the world cannot but create a world conscience clearer and more responsive than any which existed heretofore. Questions of international importance shall be judged by this world conscience. The scale of history is awaiting the decision and judgment of the entire world, in the face of new catastrophies, and new havocs worked with ancient culture and civilization. Humanity must assert its sacred rights. They have been violated too insolently and too long. Humanity clearly sees that national rights are sacred and inviolable, and that a just punishment awaits their violation.

It is the violation of the fundamental law given by Christ Himself in the New Testament, that brings these calamities and unusual sufferings. Nations which have been oppressed by force, demand their wrongs be atoned, that their national rights be restored, and that they be given back their native soil. Force is suffering shipwreck; moral right is coming into its own. The world conscience

awakens. Martyr nations gather before the world forum, taking their places according to their merits, and giving the first place to the martyr trinity: Poland, Belgium, Serbia.

Behind them many other suffering and enslaved nations gather to demand their inalienable rights—freedom and independence. They point to the wrongs and sufferings inflicted upon them. They voice a complete equality of national rights, brotherhood among men and unhampered liberty regarding external and internal relations. Nations are awakening to the fact that the inestimable sacrifices of today are bound to result in a better future, that as it took long wars and much bloodshed to abolish feudalism and to re-enforce individual rights, so the huge world war must bring freedom to all nations, their slavery must forever cease, and ungodly Might must at last be suppressed.

"For our freedom and yours." This is the historic motto of Poland and the same motto the leading Western nations adopted and proclaimed in the world war.

But what nations are to be liberated first, if not those that became the first victims of the war, and among them, the oldest sponsor to Western Civilization, Poland, whose ideal motto has today been taken up by the leading Powers in the struggle for Democracy.

The world conscience, which is intent on scrutinizing the underlying causes of the world war is keenly alive to this. But let us gauge the public opinion and see what attitude leading men and na-

tions take. The first thing to strike us is that the name of Poland is upon the lips of the world.

Poets, artists and musicians, men of science, historians and philosophers are the first to give expression to the leading spirit among the nations. It is they who best express upon the string of their souls the leading thoughts and sentiments of mankind.

Such individual and collective utterances harbinger the formation of a law, that has yet been unknown in the history of men, but which triumphantly rises over the turmoil of the war—it is the "Habeas Corpus" of nations—their sacred right to existence. The French revolution resulted in a "Habeas Corpus" of the individual man—when personal slavery and absolute personal subjection was branded as hideous. Today a great "Habeas Corpus" of all the nations which have hitherto been enslaved and suppressed, is rising from amid the war and taking a definite shape.

We live in extraordinary times. A collective will is being formed for the purpose of preventing wholesale murders, of raising an international tribunal, and creating a league of nations which would safeguard the safety and freedom of the individual nation. Men have had enough of bloodshed, sufferings and destruction of life and property. President Wilson urges a League of Nations, the neutral powers in Europe call for a court of arbitration.

Thus has the conscience of humanity awakened, and we must believe—otherwise, we would lose faith in humanity, civilization and the undying ideals of life—that it shall not rest content, until

the wanton wrongs and historical crimes have been atoned for.

Among the nations awaiting the sentence of the international tribunal regarding their future, the Jewish nation is present. We have learned that the Jews, despite their racial endowment, have exerted a negative influence upon humanity, by reason of their egoism, their pitilessness, their cynicism, and their inborn contempt for everything that is alien to them. Apart from the material disadvantages they brought upon men, the Jews showed themselves strong opponents to Christian ideals and thus have infected human thought.

Such influences are hard to fathom; only the most sensitive—the most christianized nations may detect the result of this influence in the apparent Judaization of men. We may repeat here that the principle of Might above Right is essentially Semitic. Some nations have yielded to that influence more than others, according to their native adaptability. But what must strike one as peculiar, is the fact that the Polish nation has least yielded to the Jewish influences, though Poland had for centuries harbored the bulk of the Jews. The rare resistibility the Poles showed against these influences—which in other countries made a great progress—is due to the spirit of Christianity which has entered deeply into the life of Poland.

Again referring to the Jews infecting the Christian spirit of mankind, we may ask whether humanity has not—perhaps—been guilty in causing the Jews to exert a negative influence? We must put here the first axiom of life, that every human

being needs to have a place under the sun. Have the Jews a right to existence and to a place on earth?

It is through no fault of nations that history proved fatal to the Jews. It is their own fault that they forsook their country, instead of defending it against the enemy. But the fact is, they left their country, and this brought evil results upon them and upon the world. The Jew stands before us in his spiritual mutilation. A nation, like a plant, must have its soil, climate and environment, to develop properly. Dispersed over the face of the earth, the Jews became a nation without a country, and naturally, such qualities as develop from the love and attachment to one's country have not developed among the Jews.

The principle reason, then, why the Jews worked harm to humanity lies in the fact that they have been deprived of their own country—Palestine. No doubt humanity has not realized what disadvantages accrued to the Jews from this fact, as such problems are hardly understood even today—in the twentieth century of civilization.

This then is the first reason for the moral sickness among the Jews. The Jews have remained true to their ancient faith. They have ever acted on this principle: "An eye for an eye, and a tooth for a tooth." But have the Christian nations abode by the principles of their faith?

The Christian world has adopted and followed a strikingly curious method in dealing with the Jews. Humanity has felt, rather than adequately understood, the fatal harm Jews have exerted upon the

Christian nations. In an attempt to offset this harm, many nations subjected the Jews to repressive measures, wronged and exiled them. Tolerant to creed and race, Poland alone extended to them home and shelter. This has been Poland's policy. But what was the policy the Christian world at large adopted?

Nations had admittedly a right to defend themselves against the Jewish danger, and, therefore, they had a right to adopt means to ward off the danger. They could certainly adopt nobler means than persecution, and a better policy than the one which permitted wronging and condemning the Jews. Instead of inculcating them with the principles of Christian morality, the Christian nations were content to brand them, to condemn and ridicule them. Such was the attitude of the Christian world to the Jews. It seemingly had nothing better to offer. Heroic missionaries went among the most savage peoples in Asia and Africa, and braved their lives even among the cannibals, to teach the Gospel of Christ. Meantime the Jews, who lived in the midst of Christian nations, has been altogether overlooked.

Why should the Jews alone have been exempted from the salutary rays of the doctrine of Christ?

The history of the Church shows various countries and peoples, whither missionaries went to preach the Gospel of Christ, but it can show no place where endeavors were made to convert the Jews. It looks as though some mystery, or some strange coincidence of facts, an unrelenting logic of events, or the silent Nemesis of history had prej-

udiced men against the Jews, who crucified the Master of Nazareth.

Briefly, no attempt has anywhere been made to convert the Jews to Christianity. The individual cases of Jewish conversion were either spontaneous or sporadical. They usually followed repressive measures, governments enacted against them, as was the case in Russia, or some exigencies that forced them into embracing Christianity. But no missionary work has ever been taken up to convert the Jews, though there were missionaries to enlighten the least civilized peoples.

Herein lies another injustice to the Jews—Christ invited all to the table of His feast, even from the highways and byways, but men shut the door to the chosen people. Ages have passed, but no effort, no attempt has been made to win over this people to the great truths of Christianity. Has this been in keeping with the teachings of Christ, of Christianity, the Christianity professed by European nations? On the contrary, the Christian world has persecuted and branded the Jews, and thus has only deepened their isolation, and increased their hatred towards the doctrines of Christ.

The Jews were first deprived of their native land. Next they were driven, by common approval, from the family of Christian nations. So excluded from the law of brotherhood, and so bereft of their country, the Jews naturally cleaved, like a revengeful fatum to every walk of life, endeavoring in every way to spread the venom of their wrongs, their bitterness and their old hatred against the "goys"—the Christians. History records no instance, where

Jews have shown a general tendency to embrace the loving Gospel of Christ. They went their own way, sorry-eyed and isolated. It was only the individual Jews that forsook the Talmud and embraced the Christian religion.

In Poland, more than any other country, the Jews were known to repudiate the Talmud and to embrace the Christian religion. Poland was the only country where the Jews were treated like human beings, where no open hatred and no persecutions contaminated a Christian nation. In fact, there was the so-called movement of the Frankists, perhaps the first of its kind in the history of the Jews—among the Jews in Poland, when large numbers of Jewish families embraced the Catholic religion, separated from their fanatic coreligionists and made up a separate community. The Polish republic showed that it fully understood the significance of the movement by enacting laws admitting such Jews as embraced the State religion to the rank of the nobility. The converted Jews became true Poles, and considered Poland their mother country. The Polish nation found itself equal to this highly humanitarian and democratic act, but the Church failed to make use of the excellent opportunity the Frankists movement held out to her, an opportunity to appeal to the egoistic and isolated Jewish soul, and to encourage it to embrace the doctrine of Christ.

The principle "Love and forgive" has not as yet permeated Christian nations to such an extent as to soften their feelings towards a people who have ever been regarded as the enemies of Christendom.

Yet, Christian love, such as has been exemplified in Poland, and its negation—suspicion, distruct, hatred—as exemplified by the Jews, have given ample evidence in the Polish Republic, that such a compromise is something that is possible of realization. However, no adequate measures were taken to bring the compromise about. The two powers—the Church and the Nation—have not united in an effort to encourage the movement and to bring it to a successful issue.

The estrangement of the two peoples grew worse until it developed into the serious social and political malady of Poland today. However, it is hoped that, together with the Jewish problem the world over, it will be righted by the International Tribunal, that is to make good national wrongs and maladies.

The Jews were keenly alive as to what the tribunal of nations could do for them, and they held political meetings in the various cities of the United States, where they wield an enormous influence. These meetings were held secretly, whenever possible.

They wield their influence through the press, the universities, their capital and their influential positions. A Jewish congress was planned for May, 1917 by representatives of 51 "national" organizations, representing the 3,000,000 Jews living in the United States. It was to discuss the problem of demanding civil and political rights for the Jews the world over. The question of Palastine was likewise to be discussed and Jewish leaders the world over,

have united in an endeavor to secure a vote in the great world congress.

In regard to Poland, the Jews once more changed their attitude, following Germany's and Austria's proclamation of a free Poland. Elsewhere, we have alleged facts showing how insolently insistent they were in demanding a recognition of their jargon, which even Austria denied them a demand they would not dare to make in any other country. But they feel that they have the right of way in Poland, which is overcrowded with Jews. They openly demanded there, that their language be recognized in schools—in courts and even in state offices. The Germans did not interfere with their aggressive demands, as they knew that the Jews constituted a strong vanguard to Germanism. The Jews were uncompromising in their struggle for the jargon, and the Polish language was abolished wherever it was possible. The Jews were humble servants of the Germans, and did their utmost to introduce German culture into Poland. These are facts.

The Manifesto of Duke Nicholas terrified the Jews and frustrated their bitter attack against Polonism, when such Jews as: Zabotinskij, Priluckij, etc., became known as unmitigated Russificators; they were astonished when they heard, in the midst of their plans for a Jewish Poland, that Germany and Austria had proclaimed an independent Poland.

The Jews are both crafty and morally flexible, and they can most readily re-arrange their political schemes, when necessary. They can readily push to the front the Jew in sympathy with Poland and declare him to be wholly given to Polonism. As a

people, the Jews have been for centuries addicted to Parasitism. As in the vegetable kingdom, certain plants assume the color of the surrounding vegetation, so as to conceal the destruction wrought on its organism, just so the parasitic Jew assumes the color of the nation in which he lives, in order to live his life and thrive unmolested.

These truths appear simple and evident. But we must remember that the Poles learned them only after they had for ages lived on intimate terms with the Jews, and after they had experienced tragic disappointments at the hand of the exiled Jews, who followed the way of the least resistance and who ever played upon the lowest instincts of human nature. In again assuming a friendly attitude towards the Poles—the Jews showed how readily they can feign friendship and love—when it is to Jewish interest to do so.

An enthusiasm was accordingly aroused among the dark masses in the Ghetto, in Warsaw, and cries of "Long live Poland" resounded there.

Anti-Polish papers had suddenly changed their tone. The Jew, Sokolow, for instance, who alleged shocking things about Poland in the lectures he gave in Galicia, writes in his "Hacefir" hymns of praise in favor of Poland, scoffs at Russia for persecuting the Poles and the Jews, holds her responsible for awakening in Poland the antagonism between the Poles and the Jews, and recalls the tolerance of the former Polish Republic.

The jargon paper "Warsch. Tageblatt" is no less enthusiastic:

"Long live Poland! The day when Poland has

been freed shall be written in history as a day of victory of moral right over brutal force. We Jews doubly welcome the great day of Poland. We welcome it as citizens of the country with which history has united us, and we firmly believe that Poland's liberation will result in a social and political liberation."

The Jewish young men's alliance "Zagiew" also made a fiery appeal. We do not mean to question the sincerity of this appeal, as there were and still are in Poland, Jews who have the good of the counery at heart. The appeal reads, in part:

"Polish Jews ! !

"The land where you have sojourned for hundreds of years, the country you inhabit—Poland—celebrates today a memorial day—a day when she rose from a state of subjection to a state of freedom and independence.

"Polish Jews! We believe that from this day on, you will know how to show by word and deed that you, too, are capable of unfeigned sentiments of gratitude and love for the land which for centuries has nourished your forefathers and which contains their dust."

The happy change in the political situation made the Jews assume a friendly attitude towards the Poles.

But those are only words. We must see the Jews actually espouse the Polish cause. Jews in America have decided on making a national loan of $400,000,000.00 to be spent in safeguarding Jewish trade and industry in Poland, and to buy land from

such Poles as have become bankrupt during the war. While the Jews in Poland endeavored to display their sympathy with our cause, the American Jews made it known to the Polish National Defense Committee—holding council in New York City—that they demand of the future Poland a recognition of the national rights of Polish Jews and the introduction of the jargon in school, court and office. Briefly, they demand a state within a state, and only on these conditions do they promise to uphold Poland's interests in the international congress.

These are the Jewish plans in relation to Poland. As regards the jargon, which they persist in calling their native tongue, James Schiff, of Philadelphia, maintained at a congress of Jewish publicists that it is dying out, and that the younger Jewish generations absolutely refuse to speak it. Still, the Jews in Poland insist upon its recognition, contrary to all rights of the cultural language of Poland. They do not insist so much on equal rights in Poland (which no one wishes to deny them), but they want their Jewish national integrity guaranteed. No nation can concede them this, unless it wants to commit national suicide.

We must register new victories the Jews gained in Poland during the German occupancy, which are many considering the short time taken to acquire them. The German Government, even though Poland was declared free, placed no obstacles in their way. In fact, it decided on creating an efficient Jewish vanguard, a much-desired wedge, with

which to split the cohesive strength of the Polish nation.

The Jews were surprisingly persistent in demanding the use of the jargon. They filed petitions with the authorities, which bore thousands of signatures, asking that the jargon be introduced into the schools. They also demanded a Jewish chair in the University of Warsaw. They further insisted upon schools being closed on Saturdays and during Jewish holidays. Meantime, the jargon press boasted openly of the extent to which the Jewish national sentiment had been aroused. In fact, the number of jargon theatres and the various Jewish institutions have steadily increased. How strong the present "Jewish national" separatistic tendency has become in Poland is manifest from the statistics lately compiled in Lodz. They show 98.5% of the Jews living in that city who consider the "jargon" their mother tongue, and who profess the "Jewish nationality." A meeting was held in the city of Kutno with a view to having the jargon introduced into the local schools there. The speakers insisted upon the Hebrew instead of the jargon, but they met with no approval from the audience, and when a Jewish lawyer tried to show the need of the Polish tongue in the schools, he caused such an uproar among the listeners he was unable to finish his speech.

This is how the Polish-Jewish affairs stand in the Polish country now. This is the way the Jewish soul opens its secrets to the public eye. How distant, indeed, have the Polish dreams become, which pictured the two peoples united in brotherly

affection, with an undivided love for their common country. The momentous recent events have discarded appearance and exposed the various peoples in their true light. We are facing a depth of life that is strikingly eloquent. It is our duty to draw from it practical lessons for the future. But there are some more appalling facts.

In January, 1917, the various cities in the Kingdom of Poland held their council elections. In Lodz 83% of the citizens cast their vote. The election campaign was especially animated in the suburbs of Lodz, in Tomaszowo, Pabjanice and Zgierz. The result of the election in Lodz was as follows: Altogether 52 city councillors were chosen. Among them 24 were Jews, 7 Germans, 12 Polish democrats, 5 Polish central democrats, 2 representatives of the Polish trade union and 2 members of the Polish citizens party. The Viennese "Arb. Ztg." received the news that in Lublin, 10 Jews and 2 Poles were elected city councillors from the second curia.

In other cities, the Jews formed strong platforms, refusing to enter into understanding with the Poles.

The Jewish nationalists, from the Polish territory of which Austria took possession, held a conference in Lublin. The Jewish platform organized in Piotrkow decided that only such Polish candidates as were willing to give a written promise to defend Jewish interests could expect to receive help from it. The attempt Poles made in Radom to come to an understanding with the Jews failed, while their understanding with the Germans was close and intimate.

This clearly shows what the mutual attitude of the two peoples promises to be in future Poland, where Jews are doing everything to obtain complete autonomy. We have before us a late appeal issued by the Jewish socialistic organization called the "Bund," embracing Poland and Lithuania. It treats of the relations of the Jewish laboring parties to rising Poland. To quote it, in part:

> "The Jewish proletariat in Poland has every reason to fear that the Polish Anti-Semitic cliques, who aim at nationalizing life in Poland and in every way combating the 'Jewish peril,' will make use of their state power, as soon as attained, in violently repressing Jews and in uncompromisingly combatting the Jewish tongue and culture! As to the future: It is evident that a national autonomy, including the present boundaries, does not entirely solve the question, not even on the basis of broadest democracy; it gives, however, the highest guarantee to the nations it embraces, and allows them a free cultural development. The final victory of socialism will alone bring absolute freedom to nations."

The Foreign Committee of a General Jewish Labor Union in Lithuania, Poland and Ruthenia (Bund). December, 1916.

The Jews evidently considered their national autonomy in Poland as a postulate that is self-evident. But that is not all. Dr. Weisenberg published another article in the "Jewrewskaja Niediela," in which he spoke of the Jewish-Poland program.

"The writer is opposed to the abolition of the 'Pale of Settlement,' as that would impair the homogeniety of the Jewish population in Poland. He fears lest the Jews, seeking new and very seductive treasures, discard that moral and material treasure long generations labored to acquire."

Those treasures, according to Dr. Weisenberg, are accumulated in Poland, and for this reason the Jews ought to consider Poland the centre of their gravitation. These expressions need no comment. They forecast an unexpected and terrible reality that threatens in the near future. The Poles may not remain blind to it, as it prepares to disinherit them of the sacred rights they have to their native soil, in a way that not even the sword of the usurpers meant to deprive them. The attack surpasses, for its frightening intent, any that has ever happened in history, and the likelihood of such a spectral conspiracy as the creation of an independent Jewish Kingdom within the thoroughly Christian Poland, ought to make the Poles mobilize all resources and to thoroughly awaken their consciousness in a strong effort to oppose it. In proportion as the Jews in Poland develop in power and influence, the Palestine question is losing in popularity. "Hacefir," which was an organ of the Zionists in Warsaw, went out of business for want of support. Such conditions obtain in Poland today, but when the English were nearing Jerusalem, the Jews of the world raised a hue and cry that Palestine must be restored to them, as any usurped country must be restored to the nation that claims it. The Jews

in Palestine are relatively fewer than they are in Poland; peoples, other than the Jews, live in Palestine, but for the sake of common good, humanity ought to find a place for them in their own country.

Poland cannot be a reservoir for Jews who are refused admittance to other countries, despite such secret plans as those revealed by Dr. Magnes in the New York "Jud. Tag.," after his return from Poland and Germany.

It must be remembered, too, that the Jewish national loan with which to help the Jews in Poland is to reach the sum of $400,000,000. When the usurper's sword has been removed from over our heads, the Jews prepare to subdue Poland with gold.

The Jews are making the most in Poland, both of political affairs and economical resources. The papers daily give the names of Jews who are arrested for conducting secret stores, where they sell, among other products, petroleum and alcohol, which is rigidly forbidden. They smuggle alcohol under various pretexts, and when they are caught and fined, they plead with all the innocence they can summon: "This is war time and one must make a living." Meantime, they deprecate the Austrian government, in order to safeguard Jewish rights. All this clearly points to the nature of the relation between the Poles and the Jews in Poland.

It is clear, by the policy the Jews have pursued of late, that despite the proclamation of an independent Polish State, they cherish some ulterior aims, dearer to them than the independence of Poland. The most urgent duty of the Polish nation

today is to defend its soil, its character and its culture—which is the purest Slav nations possess—against the infectious and destructive Semitic psyche.

The situation is clear. Further delusions are impossible. Not only one Aryan and Christian nation must defend itself, but it is necessary that all the Aryan nations, which are one in culture and the loveful religion of Christ, must unite in safeguarding the soul of the Christian world against the Semitic contagion. What is the world to do in the face of this crying necessity? Let us go back to the underlying causes of this world problem which clamors for a solution.

Two historic facts stand out prominently in the problem: one is, that the Jews are without a country; the other, that they are outside the pale of the Christian religion. The underlying cause of the first is fate and their own historical blunders, which brought an age-long expiatory exile, while responsible for the second are positive legislation—on the part of some nations—and the Church—hence the results—an infection of national life and the development of forces in opposition to the doctrine of Christ.

The future tribunal of nations must remedy the great calamity of life—but how?

There can be but one answer: By a complete removal of the causes that underlie the evil. Palestine had been, centuries ago, the native land of the Jews. It brings to their mind their dreams, their longings, traditions and fond remembrances.

Palestine shaped the Jews physically and morally;

it developed in them a psyche that is in keeping with the nature of their native soil, with the heavens, sun and stars that shine over it. Their return to the country of their forefathers can alone restore to them the health of body and soul, which they have impaired or lost in their exile. Palestine's restoration to the Jews is a political as well as a moral necessity to the Jews.

It is a crying necessity, in point of justice, which should be meted to every nation, but then, too, it must be brought to a decisive issue by way of self-defense on the part of the Christian nations, whose moral character is susceptible to the decomposing factors of the Semitic spirit.. A free development should be guaranteed to all nations; the "habeas corpus" of the individual nations must needs constitute the cornerstone to the moral laws that are to govern all nations. The Jews then ought to be allowed a free development, subject to no extraneous will, but it should not entail any harm or lowering of the status of civilization of other nations. In Palestine, the Jews can develop their own political ideas, inasmuch as they attain to them. They can develop there a Jewish culture. But this they may not do in Europe, upon the very bodies of other nations, and to the harm and disadvantages of peoples among whom they chance to live.

To show the measures Jews have taken with a view to expropriating us from our native soil, and to create a Palestine there, we shall quote an appeal the Jewish Alliance in Paris (Alliance Israelite

Universelle) made, several years ago, to their co-religionists in Galicia. It reads:

> "Brethren in Faith! There is no place in all the world which suits us so well and over which we must hold a complete dominion, as is Galicia. That country must be our country—everything there redounds to our favor! Try, brethren in faith—try the best you can to obtain a complete control over that country. Try to remove all the Christians there from all the spheres of their activity, and to become the absolute masters of the land. Endeavor to obtain possession over all that they still hold, and if you are wanting in the necessary means to attain the purpose, our Alliance shall supply you with whatever you need. Contributions for this end have already begun to flow in with unexpected results. Jewish millionaires the world over are subscribing a fund to buy out Galician land from the hands of Galicians, and to place you in possession over it. Baron Hirsch, the Rothschilds, Bleichroeber and the Mendelssohns are contributing to the fund. Do all you can, brethren in faith, that the project we are pointing out to you may be attained as soon as possible."

The endeavors the Jews had constantly made under the cover of secrecy, goodwill, and even under an apparent patriotism, are certainly clear. Their idea has been to acquire ownership of the landed possessions in Poland, to deprave the national life of the Poles, to vitiate their ideals, their aspirations

and dreams, annihilate Polonism, and to place the triumphant Judaism in its stead.

It is in the interest of humanity that the Jews be restored their country after the war, which is but a form of expiation nations are making for their historical faults and blunders. Let the Jews go to the rejuvenating fountains of Palestine, that they may not under any pretense develop an independent and parasitic existence upon the bodies of other nations; that they may not spread their thoughts and ideals to the ruin of Christian nations; nor that they may grow rich from the labor and wrongs of peoples.

"Give place to justice," we have the right to call out, in the face of the radical change that is taking form in the world, and also recognize the right to self-defense. Restore to the Jews their country, but do not deprive nations, which have contributed to the culture and civilization of the world, of their country.

Poland, which counts millions of Jews who have been maliciously pushed into her territory, has a special right to cry out to the world: "Free the most Christian nation of the ruinous parasites, who are poisoning its life." ..... Poland has a special right to demand this, as vast numbers of the Jews, inimical to her welfare, were forced to settle on Polish territory. Had Poland only the Jews, attracted to her by her liberal laws, we maintain in the light of Polish history and the character of truly Polish Jews, that Poland would have been free of the acute Jewish problem she is vexed with today. Poland would have solved the problem in

the practical spirit of religion which commands us to consider exiles as brothers, and to surround them with legal protection and sympathy.

Political adversities did not interfere with Poland making her Jews the most cultured, the most humane, and the least fanatical of Jews. Though she, in the time of her freedom, failed to induce them to embrace the Christian faith, she permeated the representative Jews with a love for the country which gave them home and shelter. They cast off their narrow, egoistic, Jewish ideals and learned to love her ideals, her aims, her aspirations, and thus earned the right of citizenship, which Poland by no means wants to deny them.

Such Polish Jews are true citizens of Poland. They offer her their services, they love her, and they teach their children to serve her. They wish for no other country than Poland; they know no other language but hers; the lot of the Polish nation is dear to them, and they gladly share it—for better and for worse. We have no fears as to these Jews. We are sure of their sincerity. Prominent among them is the Polish Jew Segel, who brands the unwarranted Jewish clamoring for the jargon, for a national autonomy, etc., and asks without any hesitation, why Jews do not ask for the same rights in Berlin, Paris, London, and even in New York and Chicago, as they claim in Poland? He further exposes the open hypocrisy of the Russian liberals, who pose as Jewish protectors in Poland, while in Russia they are denied the most elementary rights. On the one hand, he points to Russian literature, which invariably ridicules the Jew; and on the

other, he recounts the noblest Polish writers, who were one in enfranchising the Polish Jews, in the same manner as the Polish Republic had done. The best of the Jews, whose number is unfortunately limited, know that had the world at large treated the Jews as did Poland, the Jewish separatism, excluding the Jews from the rights of nations, would not have reached the present stage. It is but meet that one of the youngest Jewish writers should call out: "Let us finally leave Judaism ..... Let us become regenerated ..... Let us enter Humanity."

It would seem that the Jews should adopt these words as a timely slogan. However, these merely betray the enlightment of individuals, from whom the fanatic and stagnant Jewish masses are far removed. Those who desire to "finally leave Judaism" are surer not to seek any Palestine. They are satisfied with humanity, and humanity is satisfied with them, as they reduced the wall of separatism and moral stagnacy with the dynamic of their love, which longs to be united with nations. But the fanatic and parasitic Jews, those who desire to perpetuate their individualism in their jargon schools, and in the separatistic training of the rabbis, those who desire to see Israel attain to power and succeed in destroying the rights of other nations, subjecting them under the Jewish control; alll these have no place among the Aryan nations, and the Semitic contagion in Europe should be stayed.

We must cite here an account, illustrating the Jewish nationalistic struggle recently set on foot

in Poland. The "National Voice" writes under the caption, "The Dwellers of the Ghetto":

> "The Jewish nationalists (who in their youthful enthusiasm resolved to leave for Palestine, but, in the end, decided on staying in Poland) have for a length of time insisted upon 'equal rights' for their jargon.
>
> "They made no headway in Galicia, as Austria and all the other countries do not recognize the Jews as a nation, but merely as a religious community.
>
> "Much-desired fields had been opened to the Jews in the newly created Kingdom of Poland.
>
> "The Jewish nationalists found their way into the City Council in Warsaw under the name of the 'Jewish Popular Leaders,' and at once outlined their platform. The Jews in Poland are a 'national minority,' a 'second nation' in relation to the Poles, and over and above their social rights, they rightly claim such rights as emanate from their own national character. Their 'national language,' the jargon, must become the language of the public life, as is the Polish. At the outset, the capital of Poland must give a jargon school to the Jewish people, and confide its rectorship, both educational and administrative, to a special 'Jewish delegation.'"

This motion, made by the Litwaks, Prilucki and Hirsztow, and seconded by Ciszewski, a social-democrat, and one who sympathizes with the "Jewish popular leaders," was, as a matter of fact, rejected by the City Council, on the plea that the laws

of the Kingdom of Poland do not discriminate against the Jews as a separate nation.

Korenfeld, a Jew, but one who considers himself a Pole, also rose in opposition to the demand. He endeavors to show in his pamphlet, "The Dwellers of the Ghetto," that the jargon is not the Jewish national tongue; on the contrary, it may serve to show the complete disappearance of a national Jewish being, as it did away with the tongue the Jews spoke in Palestine. He says: "The jargon is a mark of the Jewish Ghetto, just as it is a mark of extreme want, ignorance and slovenliness." If the "Jewish popular leaders" appeal to the force of fact, then they must be reminded that the extreme misery of certain Jews is also a fact, that their slovenliness is a fact, but does it follow that they should be preserved? The jargon, Mr. Korenfeld maintains, is a language, which grew among the uneducated and low classes, and is a collection of forms and expressions, which have no future and which, when they reach a certain mark in their development, assume the nature of the German. To this Mr. Korenfeld adds:

> "We must tell the new people—homines novi—that it is not from yesterday that we are in Poland, and that is was not they who started to educate the Jews in Poland; that our education had a tradition, a Polish and not a jargon tradition. They should be told that we were not the only ones to suffer in Poland, but that we were oppressed and persecuted in common with the entire Polish nation; that our common misfortune attached us to the Polish soil, and

that in the miraculous hour of her resurrection, we stand by her, ready to undergo any sacrifice in life and treasure for her future. They and others, also, should be told that we are natives of Poland, and share equally with the rest of the citizens her social and political rights; that we seek no concessions, but a still closer union and alliance; that Poland is ours as we are hers; that only force and violence can deprive us of her; and that only abject treason may betray her."

In this way Mr. Korenfeld brands the truly shameful Jewish policy regarding Poland. Dr. H. Nusbaum, with other righteous citizens of Poland, is of the same opinion. However, it is the insolent majority, to all appearances, that is making the best of the situation to our greatest disadvantage.

The Jews in Poland and in Europe at large can be given a complete social equality only on one condition, that the Semitic spirit becomes christianized by love; that the Jews will forget their cheders their exclusiveness and their fanaticism, which holds in contempts every other people. Otherwise, they must return to Palestine, where they may develop and put into practice their own view of life. This certainly is the only logical and just solution of the complicated Jewish problem which confronts the world. The Jews must either go back to Palestine, to till the soil there in the sweat of their brow, and cease swindling, manipulating, and causing sensational capitalistic upheavals; or, remaining in Europe, they must become christianized in spirit, must

learn to love and become imbued with Arian ideals, with the aims and purposes of mankind.

We must yet quote the latest triumphs the Jews gained in Poland in the instance of the German government.

The Jewish National Autonomy

"The Polish Daily" writes that the German secretary of foreign affairs, Zimmermann, explained to the 'American Jewish Chronicle,' through Ambassador Bernstorf, before the latter's departure from Washington, that the new organization statute affecting the Jewish communities in Poland excels in point of extent everything the Jews have up to this time enjoyed.

"The German provisions assure, at any rate, excellent conditions to the Jews in Poland, and a non-interference with their development. The Jewish communities may elaborate their own system of taxation, organize larger corporations to safe-guard Jewish interests, create administrative councils in their communities, and institute a Supreme Jewish Council. All this will enable the Jews to take part in the future government of Poland.

"Besseler made the additional statement that the Jews will not be subject to compulsory military service in the Polish army, which, however, they may join as volunteers."

These are the late victories Jews have gained on the Polish soil. They amount to a formation of a state within a state, and the only response the Polish nation can give thereto is: "non possumus." It

were suicidal to the ancient Polish culture to suffer a poisonous growth of this nature to develop upon its body. Yet, these privileges which could in no way be given to the Jews in Poland, were extended to them by the very Germans who denied every semblance of autonomy and even forbade the use of their language to the Poles in the Province of Posen, Poland's ancient cradle and her rightful possession. While the Polish blood was shed by order of the German authorities, and while a Pole was ordered to strike a Pole in the world war, Germany maintained that there were no Poles in Posen, but only Polish speaking Germans. In this way Germany has dealt with an historic nation living upon its own soil, and forced upon it laws which were foreign and inimical to its history and its ideals. It is thus that Might reigned unbridled by public opinion, and unbridled by the conscience of Christian nations.

Gold and capital still have a firm hold upon the world, causing suffering and misery. They succeed in making the beautiful and serene Gospel assume a plausible appearance behind which the lust of power, abuse and violence seek a hiding. The sublime standard of the love of neighbor changed to the blood covered rag which permits one to make the most of his neighbor, and to destroy him in the name of wanton tyrants. Christianity, instead of starting to Christianize the souls of nations, after it had Christianized the soul of the individuals, receded behind the silent church walls, became a ceremonial cult, wielding no positive influence upon the thirsty national souls.

"Go out of the sacristies," the great Pope, Leo XIII was wont to say; and really Christianity ought to venture forth from behind the chilling walls and spread its rejuvenating influence far and wide over the neglected and abandoned avenues of life.

"To reshape the world by a class struggle, by a compulsory expropriation of one's possessions, belongings and riches—for the sake of a general equality....." To render justice to the disinherited, to take everything into the iron clutches of compulsory division, to surround life with unbroken barriers, to fix the individual man into the wheels of one common machine, to tax him properly, and to fetter every manner of his activity: such foundations were laid under socialism by the learned doctrines, elaborated by the masters of Jewish-German socialism: Marx, Lassalle, Engels and Kautsky. The broad ideals Marx propounded in favor of reconstructing the world did not prevent him from "learnedly" proposing to destroy the Slav nations, destining them for a German absorption. It is hard to believe, but still it is a fact that Marx, a defender of the wronged and abused, took issue with the aggressive policy of Germany, he, an advocate of revolution, bowed to Prussia's Might and triumphantly uniting the outstanding idea of Germany with the hidden Jewish aims, said in 1848, at a time when nations started revolutions in an effort to obtain freedom:

> "The decadent nationalities, the Bohemians, Dalmatians, Chorvats, Slovanians and others, wished to seize the opportunity of the 1848 movement to recover their status quo 800 years

after Christ. A history of ten centuries should convince them that this sort of retrogression is impossible, that if at that period of time, the countries East of Elbe and the Saale were inhabited by Slav Tribes, that fact only shows a certain historical tendency, and testifies at the same time to the physical and moral vigor Germanism possesses for conquering, absorbing and assimilating its old Eastern neighbors. This German tendency to absorb other nations has always been one of the strongest factors of the West-European civilization in the East. It will stop only after Germanism has reached the boundaries of the great and closely united nationalities. Hence, the natural and unavoidable lot of those decadent nations is to allow the stronger nations to absorb them."

Marx was sorely mistaken when he denied to the Bohemians their ancient culture, and denied national rights to other peoples, as those very nations "instead of being absorbed by Germany," have started history that is bound to permanently abolish the aggression and the policy of violence so peculiar to Germany. The famous propagator of socialism, which rests not on the moral right, but on national chauvinism and the principle of Might, certainly made a fine name for himself. He only furnishes another proof of what international socialism really is.

"Reconstruct the world," calls Christianity, by way of a universal enfranchisement, but not by violence, wars and hatred. Give unrestrained free-

dom to all and allow nations to develop within the sphere of their own genius.

In the insane world war the heavy materialism of the day is gradually disappearing, while, rising above it, is the invisible Lord—the Spirit. He knocks at the closed gates of life and listens to the echo. Millions of souls, breathing their last upon the bloody battlefields, listen to his silent steps. They are heard by nations which are awakening from their slumber and are freed of their shackles. On stalks the Spirit—over the vast fiieds of history, sketching a plan for a new history. The world rises and hastily prepares for a struggle. The giant of the North, heavy with the blood he caused to flow and the countless crimes he inflicted on others, throws away his crowns and his tyrannical sword, and prepares to enter the new history. The Russian absolutism, Siberia, prisons, knouts, tortures, gallows and intrigues are disappearing, like so many nightmares.

Poland may indeed feel proud that the ideals of liberty she impressed upon the very heart of Russia, prepared the great triumph of freedom today. Poland rejoices and strongly believes that free Russia will wash clean her past history, by proclaiming equal rights to all. Poland believes that with the fall of Czardom, the barrier of Poland to freedom has been removed, and that free Russia will unconditionally recognize the rights of the Polish nation, which possesses its own character, ideals and aims. Free Russia understands that Poland's only share is a complete freedom, unburdened by any union, alliance or even federation.

The Spirit-King of the world approaches, bringing with him purity and light—Hosanna! In the air we can distinctly hear the broad wings of the Spirit.....

The Catholicism of Poland is of a broad character. The deep, living faith has unceasingly nourished the burning soul of Poland, and led her to other nations in a spontaneous brotherly word and deed.—"For your freedom and ours!"

This shining standard waves high over humanity today. The disappearing dark shadow of Might, violence, hatred, still lingers in places, but the light pours in streams, showing the sublime face of the eternal Law.

The lips of those dying on the battlefields called longingly: "Christ. . . Christ. . ."

The broken standard of the world-love—gravitation—begins to draw close to the dispersed nations. After the untold calamities the world has suffered, a song, uniting and reconciling all the nations, is seemingly intoned, and its noblest strain, "freedom and brotherhood," promises to create golden links of happiness, peace and harmony in the world.

STEPHANIE LAUDYN

A World Problem

Jews — Poland — Humanity

A Psychological and Historical Study

PART II.

Translated from the Polish

by

Casimir Sypniewski and Ch. O. C.

"Immorality inheres — in the poet resurrection — in the citizen. A day will come when the united peoples of Europe shall cry out unto Poland: Arise!" —VICTOR HUGO.

INTRODUCTION

The great significance to the world of the silent, united force of Jewry persuaded me, three years ago, to publish the first volume, a study of the Jewish historic soul in a book entitled, "A World Problem," (Polish edition, March, 1917.) The publication is now to be completed with this, its second part.

The revelations of the last two years of the world war were immeasurable in their consequences. The effects of these revelations, in interpreting the historic soul of Israel, I desire to submit to the people of the world's greatest Republic. The analysis of historic events, and their effect upon nations, the conclusions drawn therefrom, and the expectations foreseen and announced as set forth in the first volume of this book—were not only realized, but fully exceeded in the throes of the great war.

The world faces the Jewish problem, demanding a solution of conditions, not only in distant Palestine, but in other nations as well. These conditions were produced, in one form or another, by the numerous complications of Jewish influence and activity.

We are facing a profound assault upon the world, an assault which threatens our very existence with grave consequences, both moral and spiritual. The Jewish infection, discussed in the first volume, reached a dangerous stage during the war, and became a violent epidemic after the armistice was signed.

Incontrovertible facts are before us. It is necessary to know the truth and face it squarely, in order to meet the inevitable with courage and fortitude. It is necessary to thoroughly investigate the depths underlying the apparent chaos, in order to disclose the truth. By giving the historic developments after the deposition of the Czar, I desire to arrange facts, so as to show the general trend of Jewish machinations, and the inevitable consequences.

While humanity as a whole, after the great blood-shed and the destruction of the works of centuries, tremblingly undertakes the gigantic task of reconstruction, and reformation, the Jews alone are about to enjoy their promised land—to enjoy the right to develop life and culture in accordance with their own ideas—all this for a minimum sacrifice in blood and the privilege of doubling their wealth by their commercial activities during the war. It would seem that their happiness, in view of such magnanimity, ought to be complete, however true to his mission of dominating the world Israel demands more, and desires an outpost

for Jewish propaganda in every part of the world, especially among the nations of the Near East. Israel is not content with equal rights, as are enjoyed by the free peoples of the United States of America, but desires "special privileges" for his entire race and a victor's preeminence upon the territories of other nations.

Thus the "Jewish cause" appears to-day when Israel is about to enter into the posessions of his ancient capital. We hope and desire most fervently that he enters clothed in the vestments of regeneration.

The first era of Israel—the Biblical—displays the Hebrews in their old beauty, dignity and elevation of spirit. The second period—that of the Dispersion—discloses an era of darkness, illuminated solely by secret activities at the feet of the golden calf.

The third era—of liberation—promises happiness and a free existence for the world's traders.

The waters of Jordan are potent to cleanse the dark stains caused by unholy practices, while the lofty traditions of old can again inspire fervent souls in the constructive work of regeneration.

Are not the love and the magnanimity of a Christendom, that uncovers and heals the iniquities of ages, that builds the world's peace on the foundation of a brotherhood of nations, sufficiently powerful to dissolve Jewish separatism, and burst the enclosing shell of greed and self-deification?

This is a grand historic moment, the beginning of a New Era. But it must not be forgotten, that the glories and the triumphs of a Capitoline Hill stand near the Tarpeian Rocks of tragic disaster. The permanence of Jewish victory depends principally on whether the Jews are worthy of possessing their Capitoline Hill of triumph. Humanity, organized for the first time in the world's history, under the banner of Justice and Right, does not restrict itself to the mere bestowal of favors, it tacitly lays upon us a duty. This silent command, in the presence of such wide spread upheavals, appeals to the conscience and will of every nation to give its best; to enrich and to multiply the good; to restore the disturbed balance of the world's happiness. Shall we not heed this command?

We stand within a circle rendered forever sacred by mankind's greatest heroism. Legions of tragic forms are passing before us—grand shadowy figures of the heroes of sacrifice and effort, known and unknown. Only by their endeavors was the balance thrown on the side of liberty—and violence, brutality and tyranny were overcome. To recall the culminating crisis in the world war—that tempestuous attack by the Americans at Chateau-Thierry which crushed and prostrated everything before it—suffices fully to demonstrate the power of the spirit of a free people, when it rises in defense of its most inestimable treasures—the ideals of

freedom! Before it the iron forces of the Huns retreated in despair. The capital of the world's civilization—Paris—was saved and America most liberally repaid her debt to Europe. She gloriously displayed America's faith in "living realities" and eternal ideals brought new hope and added courage to dejected Europe.

We are in the midst of a heroic age, of a new order. The banner of "Excelsior" is the standard unfurled before the great future. It trembles and surges with a power hitherto unknown, and demands that the beauty and power heretofore checked and restrained, be liberated. This is the uppermost demand of the new order.

Therefore, let us destroy all fettering bonds upon man's thought and spirit and liberate his creative forces. Let us tear away the veils of falsehood, intrigue and hate. May they with vile politics, secret cabinets, and all conspiracies equally perish. The time for accounting, and for great changes, is here. To-day, no truths are too lofty for the people to hear; no aspirations too exalted for the people to attain. To participate actively in the collective life, to offer freely the highest efforts for the public good, is true Democracy's duty for each citizen. Let us, therefore, submit to the judgment of Truth, all that affects the free throbbing of the great world-heart, that it may ever beat in harmony with the pure efforts and high aspirations of mankind. Benevolence and unyielding Justice must enroll all in the

blessed and uplifting service of mankind, for the love of Humanity only, beneficent and supreme, can defend the world against ruinous crimes and destructive calamities.

April, 1920. THE AUTHOR.

CHAPTER I

THE WORLD-WIDE ASSAULT

THE swirl of historic events has carried life onward by a force of changes seldom equaled and hitherto unheard of. During the past three years we have seen the Czar's power dissolved and Russia's fetters shattered. We have witnessed the fall of powers like Germany and Austria, new states reborn, and the development of an historical principle, which must bring about a rearrangement of the world. The flames of war, the suffering, and the heat of violent changes revealed, as never before, the naked souls of peoples.

These things tore from the nations their masks, and forced them to declare their minds freely and powerfully.

Two great divisions of humanity were disclosed, so extremely different, and with ethical principles so absolutely irreconcilable, that the hope of reaching an understanding vanished completely. The sword alone remained as the decisive arbiter.

We saw, as never before, the rising up of a savage and unbridled East, with all its destructive elements, against the cherished principles of Western civilization and the inspired ideals of Christianity. We are face to face with a hideous and unknown phenomenon—the Bolshevism of Russia. With the bursting of oppressions by which the autocrats held down Russia's natural aspirations, the abnormal and unhealthy elements alone remained to rule the mass when the eruption came. We,

therefore, see passions flowing unchecked by the restraining hand of civilization, passions of revenge for the neglect of centuries, inflicting murder, arson and rapine upon the world.

What is this insane and menacing Bolshevism of the East?

It is mainly the expression of despair, the howl of abandoned masses, blind in their ignorance, ferocious in their cumulative hatred, and destructive in their protest and revolt against centuries of slavery and ages of neglect. What did humanity give them, and what were they fed upon? What did the Czar's regime, with its crimes, its terrors and cruel punishments bring them?

Blood and destruction is the only answer of this crushed national spirit to the world it hates.

It is the natural consequence under the moral law, for the wreck and the deterioration of millions of human souls. Love, the essential principle of life, was trampled upon by the tyranny of autocrats. Man's dignity became an object of sport in the hands of ruling powers. These cruel trials lasted for centuries, until the collective soul of the nation became a mass of seething revolt, raging for revenge. That is the meaning of Russia's insane anarchy after the very brief period of liberty and thoughtful government. The small intellectual class, lacking will power and faith in the future, fell quickly under the uprush of the lowest class unchecked by moral restraints, as it drove madly onward after liberation. The historic opportunity was calling in vain, that chaos be suppressed, that some saving directive principle be found. But Rus-

sia—broken by the yoke—could find neither the creative impulse nor the will power to overcome chaos and bar out anarchy by some grand national ideal. That requires great effort and the culture of centuries.

We see, therefore, how two outside forces loomed into view. One attempted Russia's subjugation by force of arms; the other lay in wait for her spiritual destruction. Both, nevertheless, were united and in accord. The mailed first of Germany was met half way by the slimy hand of Israel, accustomed to devious and underhand methods. The murderous German, intent on subjugating the whole material world, met a power of equal worth in Russia and in Poland—although a power heretofore held in contempt—which also dreamed of world-conquest, by the secret infusion of toxins fatal to the ideals, will, and moral health of the Aryan race.

These pernicious, anti-Christian forces joined hands and went out to subdue the world. Germanism and Judaism undertook Russia's slow assassination, while feeding on her extensive and denuded territories, undeterred by gruesome and bloody consequences. Let us not blind ourselves and fail to see the true soil, because of small stones scattered upon the surface. These matters affect all society and require radical analysis.

Russian Bolshevism, controlled and directed by Jews—its instigators and leaders, brought on and developed by the autocrats of Germany in order to gain their ends, stands out before the na-

tions of the world as an ever increasing menace, threatening dire catastrophe in the near future.

It is now revealed that the Russian Jew Parvus, editor of the publication "Die Glocke," disclosed to Gen. Ludendorff the plot of a widespread revolution in Russia for the dissemination of "Bolshevism." Parvus was sent to Switzerland to confer with Lenin and Trotzky and later these two great agitators were dispatched to Russia, supplied with German gold and upheld by German power.

During centuries, step by step, Christian civilization has tried to subdue the blind beast in man and bring him under the moral law. Civilization fought for ages in order to build up lofty ideals and elevating principles in the human soul. As a result of these efforts we have morality, society, family relations, individual rights, law of nations, etc. All these glorious achievements are founded upon the Christian religion, the permeating principle of which is love and the brotherhood of man.

Germany's military assault against humanity was a bloody calamity. The plotting attack by the joint efforts of the German-Jewish conspiracy to destroy Christian civilization is proving equally calamitous. What escaped the cruel sword of Germany in Russia was sure to be caught in the snares of bribery, perverted ideals and alluring suggestions, pleasing to the blind instincts of the masses. The Jews worked silently for years under Czardom in order to deprave the Russian soul. Steeped in "liberalism," as if it were the foundation of all faith, law and morality, Jews were found among all classes of Russia's subjects, spreading

progressive anarchism and rendering them weak and pliable.

Demolish, destroy everything! That was the sentiment planted by the Hebrew in the Russian soul, while the acid of their bitter cynicism dissolved everything without substituting anything in its place. In our present period of reconstruction, the frightful harvest of chaos and turmoil in Russia is the result of the Jewish long sowing of dissolution. Upheld by the sword of Germany, and aided by its gold on the one hand, while supported by the silent and united force of the entire world's Jewry on the other, shrewd agitators, under the guise of Russian names came early into prominence. With the reins of unruly anarchy in their hands, they are increasing Russia's demoralization and driving her to final destruction. Names heretofore unknown, as Lenin and Trotzky-Bronshtein, Radeck-Sobelsohn, Apfelbaum-Zinowiew, Rosenfeld-Kamieniew, Finkelstein-Litvinow and others appear in public records.

By terrorism, by rivers of blood, flowing from the body of prostrate Russia, they overcome all opposition and suppress every upward aspiration. Unrestrained license, promising rich booty and lavish plunder in gold, is the very life of the Red Guard. We are witnessing indeed an unprecedented historic humiliation, which the Nemesis of history brought upon Russia's criminal greatness, by thrusting upon her, in the moment of her liberation, such abject Jewish foreigners, without name or fame, as leaders and champions of the nation's welfare. This ignominy might well be a ret-

ribution for Russia's bloody and outrageous past.

It is nevertheless astonishing that, in spite of the destructive flood which threatens to submerge Christian culture and its benefits, the judgment of the world and public opinion have remained silent, and, in view of murder and destruction, the world does not brand and openly characterize the real perpetrators, concealing themselves behind the camouflage of assumed Russian names. Has the hypnotism of fear and the infection of Judaism permeated the Christian world to such an extent that weakness and doubt force silence and inaction upon the hearts of the Aryan race?

We are in the midst of a dangerous attack upon the world, an attack which has outgrown the expectations of its creators—the official forces of Germany—and has frightened them more than we can imagine. The Hebrew leaders—used as the instruments to undermine Russia—appeared soon so powerful that they ceased to look towards their protectors. In fact, they began to drive the foaming wave of revolutionized Russia into the West, and take with it, in its progress, the hordes of the Ukraine, the starved and demoralized prisoners and marauders of Austria, Hungary, Bohemia, Finland, etc. The leaders actually began finally to strike at revolutionary Germany, where Bolshevism was building its nest among the Spartacans, led by Karl Liebknecht and Rosa Luxemberg (both Jews) who were murdered in Berlin after the revolutionary government closed the frontiers for Bolshevism and prohibited the export of rubles through Joffe, (also a Jew) the Russian ambassador in Berlin.

The triumph of Bolshevism was rapidly progressing and, like a virulent cancer, infecting various centers, near and far. The moral infection was powerfully advanced by gold, terror, demoralization and the fanaticism of the most neglected class of humanity—the international proletariat. From the lips of passionate leaders and corps of paid agitators—Jews almost exclusively—Bolshevism cries out today for fundamental rights, for a panacea for mankind's ills. It desires to gain the reins of government by a universal assault, and substitute its own bloody terror for the eliminated tyranny of autocrats. From lack of principles, the Jewish leaders substituted an ideology absent in Bolshevism. They tempt the appetites of ignorant masses by urging destruction, in order to level all, and prepare the fields for a new sowing.

We see arising a new tyranny to replace that of Czar and Kaiser. This does not rest its power on the ruins of dynasties, but on the slowly rising power of the proletariat.

The old crimes of imperialism are replaced by new crimes against the proscribed classes. In addition to land allotment and the abrogation of property rights, all distinctions are to be removed, not only educational and cultural, but intellectual as well. The object is to eradicate all intelligence, all men of culture and learning. The food regulations were all arranged with the evident purpose of starving the upper classes. In Petrograd, during the cholera epidemic, an order was promulgated authorizing the murder of any doctor who could not cure a workingman. Houses of the "Inteligenzia" could

be invaded, and all suspicious persons found therein could be summarily executed. This proclamation was signed by a Jewish leader, who fell a victim of his own order, shortly thereafter, at the hands of a Russian woman! To expiate her crime, five hundred people were executed. This man when poor began to defend the proletariat, and accumulated a snug fortune in the process.

We quote here from an article by N. K. Roerich, a painter and a member of the Academy of Arts in Petrograd, who gives, in "Struggling Russia" (an American publication), the following list of scientists and artists who were victims of Bolshevism:

> "Prof. Lappo-Danilevsky, member of the Academy of Sciences, died from starvation. The academician, Smirnov, Prof. Vesselovsky, Prof. Shilapkin, the academician, Radlov, Prof. Fortunatov, the famous botanist, Fomantsin, the famous pianist, Zilotti, and a number of other eminent men have suffered the same fate. A number of professors in Kiev and the venerable painter, V. Vasnetsow, have been shot. The artistic furniture and fittings of many houses have been destroyed. Articles have been taken from the Winter Palace, from the Yusupov Gallery and other collections, and have been sent abroad.
>
> "The Patriarch's Collection of Vestments has been looted. Churches have been robbed. A number of artists and literary men are languishing in prison. Prof. S. F. Platonov, the celebrated historian of Russia, died in prison.

In the theaters there is anarchy, and the players are abominably treated. School children have had their morals corrupted.

"Treasures have been taken and dispersed throughout the provinces and villages, whereby their destruction is insured. During searches of artists' houses, their colors and appliances are taken away. Balmont, the splendid poet, and such writers as Merezkovsky and Remizov are perishing.

"Among the 'Intelligentia' who either have been driven out of Russia or have left voluntarily are the following writers and journalists: Leonid Andreiev, who died in exile in Finland after bitterly arraigning Bolshevism; Bunin, Tolstoy, Volynsky and others; the academician Walden; Prof. Kartashev; the lawyers, Kuzmin-Karavaev and Kamenka; the orientalist, Rudnev, Professor of ancient history; Professors Chuprov, Milukov and others equally noted."

Such was the fruit of the German-Jewish conspiracy, the new tyranny, which openly labored to level all, in order to prepare a soil for a new sowing, and a race of supermen.

As one vigorous protest to the murderous progress of Bolshevism we find, at the first outpost, the Republic of Poland. The Polish people, reared for centuries on the vital doctrines of Christ, never found a distinction between the confession of burning faith and its actual realization. This old bulwark of Christianity finds itself face to face with an unbridled flood, spreading fearful poisons of

class hatred, destruction and death. Polish estates, hamlets, and villages fell under its leveling power.

In a mania for insane orgies, a lighted brand in one hand and a dagger in the other, crazed masses moved from the ever menacing East to destroy the Polish culture, a culture developed under great difficulties and at the sacrifice of ages. The fields of Old Poland as: White Russia, Lithuania, Volhynia, Podolia and Ukraine have become the arena for inhuman contests of armed mobs with peaceful and unarmed inhabitants of these localities. Poland could help but little, because her military strength was exhausted by levies to the armies of the great belligerents. Besides, her territories were in the grasp of invaders, who paralyzed and frustrated every far-sighted plan for the defense of the eastern borders. Her trained, intrepid will and gallant Christian spirit alone stood guard against the inundation of anarchy.

All the Jewish anarchist infiltrations have failed to penetrate this adamant wall; against it all the intrigues of Czardom have crumbled, and the perfidies of all the conquerors have miscarried. Here also must fail the corps of Jewish agents, bearing the poisonous seeds of Bolshevism, followed by the mercenary horde of Red Guards and predatory bands. Outrages, terrible mockery to human nature, were perpetrated on Poland's territories and the appalling furies at Kalusz, Slawuta, Mukulince, Stanislawow, etc., stupefy the mind by their wanton bloodshed and destruction.

The world's opinion, however, continues unuttered; the voice of incensed humanity is not raised

and the perpetrators remain unbranded. A curious and mysterious silence covers the outrages in Poland; while a mere shadow of an offense in meting out to Jews their just deserts raises a storm of violent indignation upon the head of a suffering and martyred nation, which is trying hard to rise under the great difficulties.

Poland has powerful, fanatical and obstinate enemies, who control both the press and the finances. This German-Jewish alliance is always ready to destroy every vestige of Polish national life, culture, or meritorious service. The terror of Bolshevism, sweeping over Poland's territories, is reaching close to the western frontiers, gaining footholds here and there, among the hungry mobs of Germany, Austria-Hungary, England, and even France. Its active agents are delegated to Bohemia, Hungary, Roumania, Poland, and especially to the populous centers of the United States, where Jews, under various camouflages, develop the nefarious work. Numerous instances of this work, especially in favor of Germany during the world war, were disclosed in America. The press, however, suppresses all such information. Even the revelations before Congress have been unmentioned, while Jewish donations for social and general purposes are largely extolled.

It may be noted that any great achievement by a Jew is widely heralded throughout the world as strictly Jewish, whilst any defamatory act, or crime of the Jew in England, Poland, or the United States, is ascribed to an Englishman, a Pole, or an

American, and thus the Jews oftentimes escape the stigma of their iniquities.

The thousands given by Jews as donations are, however, but a small percentage of the vast millions they so easily and toillessly have accumulated by unscrupulousness and shrewdness, while other peoples, like the Slav, increases the wealth and economic power of their adopted country by labor, effort, and sacrifice.

The waves of Bolshevism are striking more and more forcibly against the shores of this free Republic. The members of Congress feel this wave of the erruption, which demands urgent remedial methods.

With some hope, it might be stated here that, so far, the revolutionary and radical parties—the Socialists and the various labor parties and their branches—are turning, it seems, away from these low and criminal elements, which spread destruction everywhere and which intend to rule the world by the power of Bolshevism.

The foregoing furnishes an exceptionally clear grouping of facts, worthy of careful consideration. We have, on the one hand, the destructive anti-Christian forces devoid of all common ethics and human ideals, determined to inflict a mortal blow on the liberties of nations, both spiritual and cultural, and the rights of property.

On the other hand, we have the leading nations of the world with a record of centuries of service for liberty and Christian ideals. The codes of law and the recognized principles of the Gospel are before them, modifying their acts and moulding their

tendencies. The fields of combat are still smoldering from the sacrifices of blood, suffered by their warriors in the cause of law, right and justice. The great altar of suffering humanity is still burning. The defender's last breath for the ideals and immortal benefits of the human race is still gasping and the cry of despair for the rights and liberties of nations still reverberates in the air.

We see arising a new world, a great, a broad world of the Spirit, which will unfurl the sunny banner of peace, blot out crime and oppression, lift out of the dust the trampled covenants of brotherly love and bring real Christianity into the life of nations.

It is a moment that augurs great historic consequences. Equality, Right, Liberty, and Co-operation are not to continue as mere lying sounds upon the lips of men. They are to become the fervent faith and vital essence of civilization. As an earnest of this newly rising world-order, this alliance of nations and the cruelly broken principles of the Gospel, nations are casting off their yoke and again taking their places among the free. Poland, brutally divided, has risen, united and independent. Throttled Serbia, oppressed Jugoslavia, bold Czecho-Slovakia, have all come into their own as free and independent nations. Persecuted and oppressed Armenia is to find protection and enjoy freedom at last. Even Israel is to obtain his own shelter after the years of profitable wandering over the entire world.

No doubt this is grand, right and just. The nations will again breathe freely, recuperate from

the wounds inflicted by cruelty and injustice, and enjoy the happiness of health and freedom regained. .. We must believe that the old egotistical and malevolent soul of Israel will open up, too, and accept, perhaps, the lofty and holy emotion of brotherly love among nations, which alone secures a right to the common fruits of labor and effort.

Just now, however, Judaism is spreading an ominous infection, dangerous to humanity's highest ideals. It is, therefore, a duty of humanity to protect itself and to maintain vigilance. In establishing Palestine, not only is a necessary solution found for the separatist and negative tendencies of the Jews, but also protection is secured against infection of the Aryan soul, already injured by the Jewish poison.

The great struggle of diametrically opposed forces is proceeding, and concentrating its fury on the line of the unknown East. Poland—the most advanced post in Europe—is being slowly encircled. On the territories of the Polish Republic the world can observe the effect of this insane incitement of the proletariat. The wave advances from Russia, in which the lives, the wealth and the culture of countless Polish citizens were destroyed.

The feeble pen is entirely inadequate to depict the outrages and the unheard of crimes perpetrated by beastly and inhuman mobs, whose orgies could be adequately symbolized only in marble carved by cold steel, dipped in the blood of thousands of Polish martyrs—priests and laymen. Drunken, crazed mobs, greedy for human blood, torture and profligacy, illustrate clearly what unbridled passion

can do with the human soul, when it rejects the beneficial restraint of law and moral ideals. With the collapse of thrones, the shackles restraining the liberties of nations are breaking, but a new set of horrible gyves is being forged to bruise and enslave the soul of mankind.

CHAPTER II

JEWISH TREASONS AND CRIMES AGAINST POLAND

WE HAVE already pointed out, in the first part of "The World Problem" the profound contrast between the Polish and the Jewish souls, diametrically and ethically opposed, with the character of the Jew prone to yield slavishly to brute force. The ever changing fortunes of war in Poland found the Jews shifting in sympathy from one side to the other, in conformity with the wavering of the scales of victory. For a time they seemed to support Russia. Then they became loud in their applause for rising Poland, although secretly fighting against her independence. Finally they cast off their disguise, and aligned themselves openly with their natural and sympathetic allies—the brutal Germans.

They burst forth in joy, however, when they joined the chief enemies of Poland—Germany and Austria—after the capture of Warsaw by the Germans and of Lemberg by the Austrians. The Austrian troops were in command of Prince Frederick of Hapsburg, called—by the common people—"Poland's executioner." This Hapsburg degenerate, by his cruel ingratitude toward the ever-loyal Poles of his realm, inscribed another dark page in the history of that dynasty. The joy of the Jews in acclaiming Galicia's new rulers was manifested not only by boisterous clamor, enthusiasm, flowers,

etc., but also by foul and contemptible denunciations of the Polish population, in order to gain the favor of the invaders. The denunciations were on such a widespread scale that they aroused the anger of the Austrian commander, General Rummel. At a public meeting in Lemberg he pointed with disgust toward the Jews present, openly denouncing them as the cruelest persecutors of Poland. Their demand for death penalties and prison sentences upon the Poles was insatiable.

The forest of gibbets left in the wake of the Austrian army in Poland has no parallel in history. The bestial conduct of the Austrians, their cynicism and cruelty made the Huns envious. Of the whole host of Austrians, the most contemptible was General Dankel who, under false charges of treason, wiped out entire villages. Inhabitants of towns and cities, clerical and lay, shared the same fate. No one was spared. Over 34,000 persons were hanged in Galicia alone. This was verified by the Polish Club in the Austrian Parliament. It is impossible to estimate how many people were victims of summary execution. Market places in cities were often crowded with naked women, bound together in groups, all surrounded by armed German and Austrian troups ready to shoot at the first sign of resistance. Such "thanks" were rendered by the Austrian government for the proverbial loyalty of its Galician subjects. To the crime of 1846, to policies of Metternich, to the economic exploitation of Galicia, this last dark page of Hapsburg rule was added.

By their specific policy of bowing humbly to

the victors, and offering their services as spies and informers, the Jews were able not only to protect themselves, but to acquire special privileges from Poland's enemies. After the occupation of Poland's territories and their division into German and Austrian spheres of influence, all the principal administrative offices were placed in the hands of pliant Jews. They immediately began a second economic devastation, disregarding all principles of right, and ridiculing all legal restraints.

German and Austrian officers had torn from the fingers of women their wedding rings, and on leaving had decorated the doors of village huts with crucified bodies of women and children; while Jews, at the same time, pilfered the last ounce of food from the unhappy ones, and robbed children of their last drop of milk in order to sell the loot in Vienna and Budapest at exorbitant prices. The Germans dismantled factories, and destroyed what they could not carry away, driving the working population into Germany, where they were held in twentieth century slavery, under conditions that beggar all description. Over 1,200,000 Poles were held in the foulest kind of servitude.

At the same time, on the basis of Jewish accusations, persecutions for "treason" never ceased. Complaints against the Jews for hording food and profiteering were disregarded and laughed at by the authorities and, not infrequently, the complainant himself was punished for his audacity. Jewry alone paraded triumphantly and lived on the fat of the land.

During this period arrogant Jews from Berlin

—a la Max Kohen, Moritz Pinebs and others—strutted along the streets of Warsaw, "investigating the conditions of the oppressed Jews of the East." On their return, they advised Germany and Austria that the Jewish masses in Poland, fed on the bread of the country and grown opulent, constituted the very best foundation for the development of Germany's power and furnished the only reliable material for the purpose. Manifold favors and special privileges were showered upon the Jews by the armies of occupation. They had the implicit confidence of the authorities.

In addition to the country's material destruction, it was also deemed advisable to take over the press. This important agency was handed over almost exclusively to Jews. Their censorship was so severe that the most loyal newspapers appeared, for weeks at a time, as blank and vacant sheets. Others were suppressed entirely. Every liberal breath in Poland was held down by a censorship so that resistance was rendered impossible. In view of the natural ties, and the services rendered by the Jews against Poles, it is not surprising that a solemn union was contracted between the two powers —both enemies of Poland—within the walls of the greatest synagogue of Warsaw (on Atonement Day, "Kol Nidrei," in September, 1918), when the entire General Staff and all the German dignitaries were ceremoniously received by the Jewish rabbis. At the same period an order was issued forbidding soldiers to enter any Catholic church in Poland.

The solemn pact sealed in the Polish capital between the Germans and the Jews was of long

standing, and in troubles between Poland and Germany it was always manifested. The history of the Prussian Polish insurrection under Mieroslawski in 1848 records some dastardly incidents of Jewish cruelty against the revolutionists. They assaulted prisoners, struck them, spat upon them and would have murdered them had not the German escort prevented it. Their attitude towards the Poles appeared so treacherous and hateful to the German Colonel, Van Brandt, that in his memoirs he used the most severe terms in branding this unscrupulous Jewish iniquity. But, usually, the Jews are able to suppress and effectively submerge all such revelations.

The treachery disclosed in the world war is by no means new to the character of the Jews. Facts, illustrating this degrading trait, are fully set forth in the work of Nussbaum (a Jew), who cites an abundance of facts and figures. Over 1,300 Jews were condemned to death as spies by Stephen Czarnecki (one of the most illustrious Polish military leaders of the seventeenth century) during the wars with Sweden. Dr. Aszkenazy, a historian of note today and a Jew, writes at large about the services of the Jews during the Napoleonic wars, favoring the enemies of both Napoleon and Poland. H. Moscicki furnishes proofs of Jewish espionage in Lithuania during the persecution of Catholics by Catherine of Russia. Russia's secret police in Poland, during the insurrection of 1831, was composed almost entirely of Jews under assumed names—these usually Polish aliases—who did Russia's dirty work. We find such individuals as: L. Handelstein

operating under the name of Lewek Dybek; Mordecai Schmulovitz as Vincent Makowski; Graf as Kropiwko; H. Boyer as J. Jabukowski; Rosengold as Janikowski, etc.

But what says Poland, what says the whole nation in view of these revelations? Historically, avoiding unnecessary repetition, Poland in 1264 was the first country in the world to pass a law protecting the Jew. The law was extended and amplified in 1347 by Casimir the Great, at a time when burning at the stake, beheading and pogroms on a large scale were common measures used against the hated Jews in order to drive them out of Western Europe. The extension and confirmation of this law by later kings furnished the Jews protection superior to that enjoyed by Polish peasants and townspeople, who often filed complaints on this account. But the Jews successfully sidetracked all such complaints and rendered them ineffective. From the towns, the Jews slowly wended their way to the villages, where they monopolized the business of innkeepers. With the sale of intoxicants in their hands, and other little practices of doubtful character, the crimes of larceny, receiving of stolen goods, usury, commercialized vice began to make their appearance among village people.

Notwithstanding this, the Constitution of May 3rd, 1791, did not forget the Jew. It secured to him the protection of the law, and by various concessions and special privileges, attempted to encourage him in agriculture, against which he protested, and organized large "Manifestations." The splendid constitution was obliterated under the attack of

Russia. Yet Kosciuszko, the Commander-in-Chief of the nation, remembered the Jews even during that tragic period and made full provisions for them in his Manifesto.

After Poland's fall, the Duchy of Warsaw, established in 1807, granted rights of full citizenship to Jews, but their enjoyment of the rights were prevented by Czar Alexander I, of Russia, shortly thereafter. In 1862, during the uprising in Poland, Dictator A. Wielopolski proclaimed rights of full citizenship for Jews. In 1848, during the Polish uprising in Posen, a declaration was posted at the town hall, providing the following: "To our Israelite brethren, equal protection of the law and the rights of full citizenship. . . ." These same "brethren" spat in the faces of those gallant freedom-loving warriors and dealt treacherously with them.

Such are the real facts as stamped upon the pages of history by the iron hand of the past. Such was the Jew's politico-legal status in Poland. But how did this relation fare, from the moral and emotional standpoint?

All the nations felt contempt, hatred or extreme indifference toward the Jews, as the literature of the various peoples furnishes ample proof. Torn and martyred Poland was the only exception. A host of her writers, both men and women, deplored every Jewish misery, defended the suffering Jewish soul and implored consideration and understanding. No other literature in the world has taken up the defense of this people so nobly, as no other nation in history has more willingly and sin-

cerely furnished them bread and protection. And what is Poland's reward for this benevolence? What is the collective action of the Jewish people toward Poland in this, her critical moment, in view of their historical indebtedness? How are they repaying those centuries of justice and legal protection? Here we can again refer to the best kind of evidence—the documentary proof—of which an analysis will show that the mere vision of resurgent Poland, as an independent and powerful state, causes panic to the world's Jewry, which has organized all its ravenous forces against it. At the very outset of the world-war the press of Europe and America raised loud lamentations about pogroms in Poland.

In relation to Poland, these pogroms became the Jewish shock troops, which sprang into action upon the slightest provocation and, more often, without any provocation, in columns of glaring type upon the front pages of their servile press. Even if the attack was unfounded, it required time to make an explanation that sufficed. An approbrium was cast upon the fair name of Poland and became widespread by means of the controlled Jewish press.

CHAPTER III

POLAND'S RESURRECTION AND JEWISH OPPOSITION

BUT something worse occurred. The Central powers fell. The strongly-opposed Allies were triumphant. The Peace Congress assembled. Poland was emerging more and more each day, and taking on a visible and tangible shape. The Poles acted quickly in spite of ruin, want, and desolation; they drove out the brutal Germans and Austrians, organized a government, and restored order. Deprived of a defensive force by the invaders, Poland saw a force of her brave sons, raised on foreign soil, a voluntary offering of her scattered children.

Nothing grander than the rise of this military force can be found in the entire history of martyred Poland. Without appeals, funds or compulsion, this miracle of heroism arose and undertook the nation's defense against its numerous enemies. The threatening gale brought all the Polish eagles to the defense of the home land. From the waste tracts of prostrate Russia to distant Caucasus, Siberia and Turkestan; from the steppes of the Ukraine, the tributaries of the Don, from Kiev and Odessa; from the borders of the Dniepr, White Russia and Beresina; from the Carpathian mountains, the home of the famous Carpathian Division of General Haller; from the Black Sea, the Urals, Murman, Volga, the Asiatic desert and extending

to the enthusiasm of Polish youth in America—every Polish heart was fired and fused into one great and solemn sacrifice for the purpose of shattering the shackles of slavery. Scattered over one-half of the civilized world a Polish army arose, one in spirit wherever found. Leading in this demonstration were the famous Legions organized by Joseph Pilsudski, who realized the longings of his tragic days in the swords of his devoted followers —the Legionaries.

Notwithstanding the fact that open and secret enemies arose on all sides, and conspired to repress the rising Poland, and in view of the fact that the frantic waves of Bolshevism, inspired and led by the brutal forces of Germany, international Jewry and Moscovite anarchy, had threatened to overflow her; to see these Polish forces triumphant is not only surprising but an evidence of the healthy moral state of the nation. The human dregs of Bolshevism, with all their agencies of anarchy and upheaval, are fully aware of this; hence their effort to undermine Poland. We see how the government forces of the Bolsheviki sent into the Polish army their best agitators, their gold and their poisoned literature. We read of the incessant activities by Bolshevik emissaries in Poland, especially in the capitals, as: Bruche, Eibenschitz, Rosentzweig, Singer, Mandelbaum, Fuerstenberg, Lichtenbaum, Nauches and numerous others under the leadership and direction of Bronshtein, Karachan, Joffe, etc. Even Bronshtein's (Trotzki's) sister came to Warsaw with her retinue

and a laden purse, while others made their way to Krakow.

The most audacious group was found, however, in Lemberg—conspiring with the Ukrainians, they spread their propaganda and organized armed forces to assault the peaceful Polish population. Bolshevism found its principal support in the masses of prisoners and demoralized soldiers, who were crossing Poland continually in marching to or from Russia. They brought with them the sparks of anarchy, dissatisfaction and discouragement for a starving and destitute proletariat, for whom everything worth living for was gone. During periods of such high nervous tension, caused by the various activities of a new national life—at a time the nation was compelled to establish an entire state machinery and defend itself against all the forces lying in wait to break into Poland—at such a tragic moment of preparation, the Jewish youth in Poland organized armed bands and attacked the Polish soldiers, crying:

"Down with Poland! Long live Lenin and Trotzky!"

These were the people whom Poland had befriended centuries ago, to whom she granted citizenship, who in their fanaticism tried to disarm the Polish soldiers, assault and murder unarmed citizens. Such events have occurred in Warsaw, Kalisz, Lemberg, Lodz, Lublin, Kielce, and other cities. After the expulsion of German officials from Posen, Jews barricaded themselves in a synagogue and began shooting at the Polish troops. A pitched battle was fought in Lemberg, when armed Jews

assaulted the Polish soldiers, while other Jews ransacked the stores and appropriated the food supplies in order to sell them at high prices and make large profits by coining the hunger and misery of the destitute masses. Large quantities of provisions were found—according to press reports—in the cellars of Lemberg's synagogues.

In Krakow arms and ammunition were recovered in the Jewish quarter with documentary evidence, disclosing a conspiracy for an armed attack upon the Polish population. It must be remembered that the entire commercial district of Krakow is inhabited by thousands of Jews and that police protection, after the Austrian evacuation, was limited to a small volunteer organization of Polish citizens.

But nothing was said abroad concerning these treasonable acts. They were quietly ignored by the press. A grave silence seems to cover these iniquitous excesses of Jews, who organized a world-wide campaign for the destruction of Poland. Here we may state that while the heroic participation of the armed Poles brought the nation right to the forefront, adequate defense against these malicious falsehoods against the fair name of Poland—so widely circulated in America—has been neglected. This Jewish propaganda through the press should have been met and crushed relentlessly, as the public of this country is ignorant of the truth.

No one powerful voice — barring a few individuals here and there—attempted to counteract strongly this German-Jewish conspiracy, whose unscrupulous course knows no restraints.

Except the insignificantly small number of Jews who loyally side with the Polish nation and acknowledge themselves children of the common Fatherland, the rest of the world's Jewry has dropped its mask in relation to Poland and has come out openly against her. But an attack upon the nation in the period of turmoil and nervous tension seemed to them scarcely sufficient, so they raised a hue and cry in the European and American press about pogroms in Lemberg and other Polish towns.

This infamous attack occurred at the very time when the small but victorious Polish army was driving out of Lemberg the Ukrainian Cosack bands led by German and Austrian officers, whom the Jews shamefully aided at every step. Glaring headlines in the press spread reports of a horrible massacre. The leaders of the Jewish organizations in America (J. W. Mack, the president of the Zionists; L. Marshall, the president of the American Jewish Committee) took up these prearranged and supposed pogroms, and wired requests to the government of the United States and the Committee of the Allies in Paris, to save the Jews from such outrages and to recognize the independence only of nations which, by their policy and civilization, showed themselves worthy.

Jewish arrogance, which dares to question before the forum of the world the right to independence of a nation whose history and civilization remained unsullied for a thousand years, is beyond all comprehension. Their audacity is surely remarkable in approaching the Allies, whose secret ene-

mies they were during the whole war. Even after the scales of victory were definitely turned they continued the alliance with Germany in conjunction with Bolshevism.

But what was the basis for this furious attack upon Poland's fair name?

Prof. Vernon Kellogg, Chief of United States Food Administration for Poland, testifies that during his sojourn in Poland, from January 1st to April 4th, he had forty-four representatives, covering all the districts of Poland and reporting the smallest occurrences—yet during that time he heard of no pogroms. All eye witnesses or persons who were on the spot unanimously certify to the peaceful conduct of the Polish community and the absence of any excesses, even when robberies and murders in Lemberg were committed by retreating bands of ferocious Ukrainians, or Bolshevik hordes, or liberated criminals, frequently dressed in the garb of Polish soldiers in order to make their escape more certain. Stores were raided during the retreat and out of 2,000 stores so ransacked 262 belonged to Jews. The Polish authorities, on entering Lemberg, put an end to these outrages and, by punishing all violations, restored law and order. The Jewish newspapers—including even the Zionists' "New Daily," in Galicia—were filled with public declarations of Jews, commenting upon the tact of the Polish authorities, the conduct of the clergy and peasants, who throughout the war in Galicia defended Jews frequently against raids and attacks. These papers found no anti-Semitism in Poland, and state that the people are incapable of massacres

or pogroms. Such are the conditions throughout Galicia.

Never in the history of Poland was the moral health of the nation more sound, never did it show such stability of character and high moral culture. Foul attacks upon her fair name appeared at the very time when her entire past was being weighed in the balance. The Polish National Committee in Paris, compelled to protest, pointed out the source of many false accusations. The National Polish Department of Chicago and the Polish Committee of National Defense filed their protests with the government in Washington and the Allies in Paris, asking that a committee be appointed to investigate the calumnies.

Even ignominious cartoons were not wanting. The "Big Stick" of New York had a cartoon showing a soldier, who bore Poland's colors, to whom a devil tendered a wreath made of human sculls; while the raised background was covered with murdered Jews. Similar attacks have been made upon Poland with impunity.

Is there any other nation in the world, we ask, which would have equally retained its composure in the face of such gigantic calumnies and provocations? The Polish nation proceeds with the regular and measured stride of an old historic warrior, onward and upward, adding acts of justice, quiet sacrifice and noble heroism to its total of service. In matters of a fundamental nature there is, however, a limit to patience and submission.

Some years ago, when the Dreyfus case aroused the indignation of France by disclosing the

danger of Jewish infection to the army of the Republic, the whole nation awoke, opened wide its eyes, and proceeded to a general house cleaning. A series of excellent works by George Sorel, Sombarth and numerous younger writers, appeared. All pointed out the effect of Jewish demoralization upon the morals and ideas of Europe. It was demonstrated that the Jewish censorship "ensnared the thought of the civilized world and was applying even sciences and its inventions for the purpose of undermining Europe."

How thorough has been this supervision of thought in Poland, and how complete the system of instilling its toxins and spreading the acid of dissolution is now fully realized. After the shattering of its political shackles, the nation fully realizes also the long impending danger which had threatened its spiritual subjugation. Oppressed and attacked on all sides, it resisted violently, but now it clearly sees the tentacles which were reaching for its very heart. While the autocratic conquerors tried to silence the very sound of the name "Poland" among the nations of the world, the Jewish control of the press intercepted all communications from Poland which might reveal to the world the work, the efforts, and the achievements of this helpless nation. Even the slightest mishaps of Jews in Poland were exaggerated into world catastrophes, while the grandest examples of Poland's genius, as well as her outrages and grievances, were buried in deep silence.

Who knows of the Polish soldiers' valor in the recent war, when he covered himself with glory in

the Polish Legions or in the other countless regiments? Who knows of Poland's infinite suffering—the martyrdom of her mothers, the pangs of her starving children? The American newspapers were filled with the suffering of Belgium, France, Armenia, Serbia, but little, very little space was given to the horrible devastation and the dire needs of starving Poland. Under the rigid censorship the full suffering and real destitution of Poland were not fully known. But the work of relief was magnanimously undertaken by the American Red Cross, and the great benefactor of distressed Poland, as well as entire Europe—Herbert Hoover. All honor to these saviors of mankind.

This same suppressive influence was effective everywhere. Few newspapers had the courage to present the truth and the tainted seeds of falsehood were widely disseminated, not infrequently in official fields, staining the blameless honor of the nation. To illustrate the magnanimity of the Polish towards the Jews, we will give a few recorded facts, the authenticity of which is unquestioned:

Full citizenship was conferred upon European Jews, as follows: In France they received full rights of citizenship in 1791; in Holland in 1796; in Belgium in 1815; in the British Colonies in 1840; in England in 1858; in Italy in 1859; in Hungary and Austria in 1867; in the progressive Republic of Switzerland in 1874; in Spain in 1876; in Bulgaria and Serbia in 1878; Russia and Roumania have failed as yet to grant the right of citizenship to Jews. During these years Poland was ruled by her conquerors and could not pass her own laws. Yet,

in 1862, during that brief period under Alexander II, when independent legislation was possible, Poland re-enacted a law passed by the Duchy of Warsaw in 1807, conferring full rights of citizenship upon Jews. This statute was enacted only four years later than the statute in liberal England and twelve years before similar law was enacted in the Republic of Switzerland.

The humanitarian feeling of the Polish toward the Jews in the early centuries shows an equally favorable contrast to other nations. We read in Prof. George M. Wrong's History of England (page 107) the following on the expulsion of the Jews in 1290:

> "Sometimes Edward was ruthless and cruel. We find him such in his expulsion of the Jews. They were aliens in race and religion. Their chief trade was money-lending, and, in days when the interest on loans ranged from thirty to sixty per cent., prudent Jews soon grew rich. In the towns, they lived in a special quarter known as the Jewry, or the Ghetto. The law forbade them to hold land, and they were looked upon as mere chattels of the king. They were hated by the people not only on account of their prosperity, but also because they would not accept the Christian faith. In 1290 the final blow fell. No act of Edward's was more popular with the people and clergy than the driving out of the Jews. They might take with them only such property as they could carry; all else went to the king. There must have been terrible scenes when

sixteen thousand Jews were driven from their homes. Some of the ships which carried them were scuttled, so that the shiploads of Jews should be drowned. One ship's master is said to have landed a company of Jews on a sand-bar, and to have told them that they might call on a new Moses to save them from the sea. For hundreds of years no Jew was allowed to live in England."

How does the foregoing compare with the law approved for the protection of the Jews by the King of Poland—Boleslaus, the Pious—in 1264? And yet, following a Jewish appeal addressed to the Allies in Paris because of alleged pogroms in Poland, England threatened Poland's independence, in accordance with a Jewish suggestion, without even having the charges verified.

CHAPTER IV

THE TRUTH ABOUT THE HISTORIC SOUL OF THE JEWS

ENGLAND in 1290 was not alone in adopting severely defensive measures against Jewish flood. Like things were done in the Middle ages throughout Europe. This discarded burden of outcast Jewries was thus cast upon the defenseless Slavs and particularly upon humanitarian Poland. The exceptional tolerance, the liberality of the government and the constant necessities of war, favored the settlement of Jews in Poland. The closing of Russia's frontiers to the Jew since Poland's first (1772) partition, persecution and boycott in the West, and the subsequent expulsion of all Jews from Russia, were the causes of a disproportionate concentration of Jews in Poland, detrimental to the liberties and the welfare of the whole nation. Further, their great numbers aroused unwholesome ambitions in the Polish Jews, and they began to trespass upon the fundamental and immemorial rights of their host. For centuries the Jews in Poland possessed an exclusive autonomy but, as foreigners, they were outside the pale of Poland's national life. It was only in 1807 and again in 1862, when full citizenship was granted them, that they were called upon to render the services of common citizenship to the nation.

Formerly, they had in Poland a separate Jew-

ish Diet. Now their representatives participate in the general Diet of resurrected Poland, not only in the affairs pertaining to Jewish communes and Jewish schools, but in all transactions affecting the nation as a whole. Poland wants the Jews as citizens, but not as separatists with allied interests with Poland's enemies and in continual conspiracies with them. The Republic wants the Jews as builders of a common state and not as instigators of fanaticism, contenders for the Yiddish jargon and Jewish schools, poisoned by hatred toward the whole Christian world. Within Poland's borders the generations of young Jews may develop in the broad atmosphere of brotherhood, of large ideas, and the elevating traditions of liberty. Poland must prevent the poisoning of these young minds by narrow, fanatical teaching, and the deforming of their fresh and innocent souls by ferocious hate. That is Poland's position, which she has a right and duty to assume, not only in her own name but in the name of all Christendom.

But what is Jewry's demand upon the very first Diet since Poland's partition? Both the Jewish members, Prilucki and Gruenbaum, uncompromisingly demand "special privileges" for the Jews in Poland. They desire to have nothing in common with the nation, upon whose territories they have lived, grown, prospered and reared their children. They want the Jargon as the official tongue of the Jewish courts, the offices and schools. Separate voting districts, special tax system, and independent courts must be provided for them. In short, "a State within a State"—a new Judea within the

Christian State of Poland! Rabbi Perlmutter demands religious and cultural autonomy, Jewish institutions, individual communes, separate government organs, etc.

To better understand such demands, let us hear what the patriotic Polish Jews* have to say through their spokesman, Deputy Loevenstein:

"In Poland, I see Poles of Jewish faith, who must enjoy equal rights and be subject to equal duties. The Jewish question must be solved within Poland's own boundaries, and all within those boundaries ought to be assimilated."

A delegation of Polish citizens of the Mosaic faith (as they desire to be called,) submitted a memorial to Premier Paderewski, requesting that their children be taught in the Polish schools and not in the "cheders" (meaning Jewish elementary schools) and that the State draw no distinction between citizens of different faiths. Public opinion in all quarters conforms to that expressed in the memorial, and is in entire accord with Poland's historic principle of justice and toleration. The election laws, we must remember, grant to every group or party, political or religious, the right to nominate candidates and obtain representation in the Diet, proportionate to the number of votes cast. This progressive principle, which closes no one's mouth, secures representation in the Diet for every minority.

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*Jews opposed to the demands of nationalistic Jews and Zionists and true to Poland.

Such privileges are not granted nor enjoyed even in so democratic a country as the United States, Poland took this step because it is "in her blood", and results naturally from her long historic policy of unrestrained liberty. The Jews, therefore, have equal rights of representation that do not satisfy the nationalistic Jews.

A few words from Dr. H. Nussbaum, a prominent representative Jew, are very illuminating on the subject. He exhorts his brother Jews in an article published in a Warsaw paper "Reflections."

> "The Polish nation"—he states—"must stand firm in defense of the national interest as a whole. The State must be Polish, and for that the Polish genius and the national spirit alone are responsible. We only have one mother country—Poland; other countries we do not desire. The Hebrew nation has its holy land on the banks of the Jordan, upon the mountains of Lebanon. It has a right to yearn for it and there to develop a national spirit. But Poland's territories must remain for the development of the Polish spirit, and the spiritual and economic growth of her children, irrespective of religion. Right here and now, we desire to register our emphatic protest against the falsehood, that the German language, in its corrupted form of yiddish, contains a particle of the Jewish national tongue. A school, teaching the Jewish jargon, would be nothing else but a German school. The establishment of such schools would be the creation of German centers in the heart of Poland. All the schools, the primary schools

inclusive, must be under the exclusive control of the Polish State, and their fundamental structure must be Polish."

Such are the opinions of Poles and that element of Polish-Jews brought up in the national spirit of the Polish culture. They justify completely what we said in the first volume of our book.

To illustrate the spirit of the Jew in general the opinion of the Jewish Rabbi, expressed at the Talmudic Congress in Lemberg, accords entirely with the dominant truth:

"For nineteen centuries"—says he—"the Jews have been fighting to control the world which God promised Abraham. But the Cross has conquered the Jews. They are scattered over the entire world. This Dispersion gives them a right to world dominion. In these times the Jewish nation is gaining in power. The world's money, before which the whole world bows, is accumulated in their hands. Money, therefore, is the Jewish future. The times of persecution are past. Progress and civilization among the Christian nations have raised defensive walls around the Jews, and these nations are helping the Jews to accomplish their plans. The principal stock markets of the world—Paris, London, Vienna, Berlin, Amsterdam, and Hamburg are in our hands. All the countries are in our debt to-day. By continuing such debt, the mines, the estates, the railroads, and the factories are gradually coming into our hands. It is necessary only that we secure land everywhere, especially, large holdings. As soon

as the large agricultural tracts will be found in Jewish hands, the Christian laborers will make possible enormous incomes."

Such are the opinions of Jews expressed to fellow Jews and expressed no less emphatically, though somewhat guardedly in the resolution given to the world by the Jewish Congress in Philadelphia in December, 1918. They unhesitatingly demanded political autonomy (i. e., the establishment of states within states) in Poland, Russia, Lithuania, Bohemia, the Ukraine and, generally speaking, in all the Slavic lands denying these states the right of establishing an official language, or imposing any restrictions whatsoever. They want these states to recognize their Sabbath, their religious privileges, their institutions. But the Jews must not be compelled to recognize any institutions, or any rights of the nation in whose territories they sojourn. The hosts, in Jewish opinion, have no rights, only duties; all the rights belong to Israel. Duties he owes to no nation but his own.

These demands are characteristic of the Jewish race whose spirituality is strongly akin to that of the German with whom they are always aligned against the Slavs. Although despised by the Germans, they always keep pace with them, therefore, while the German was conquering nations with fire and sword, the Jew was spreading vermin-like destruction, havoc and decay in the fabric of the conquered people.

German-Jewish co-operation dates from the time of the notorious Margrave Gero, and Henry the Fowler. These cruel aggressors of the 10th

century set forth to conquer the Slavic race by foul murders and were accompanied by swarms of silent Jews, who plied the nefarious trade of supplying the slave markets of the world with white men and women, captured on these expeditions in Slavic countries.

How like the ancient deeds were the repetitions of such practices during the last world war in Poland, Russia, Lithuania, Galicia, when the Jews, allied with the Germans, furnished thousands of victims for the gallows and innumerable thousands of slaves for German mines and factories. Like the Jews they despise the Poles, and their desire of annihilating Poland is by no means less intense. It was learned from the press that a delegation of the Jewish Council from Warsaw, with Deputy Prilucki at its head, appeared before the Committee of the Allied and Associated Powers in Paris, and submitted a demand indentical in character with the resolution of the Jewish Congress in Philadelphia.

The portrayal of this aggressive and parasitic soul might not be complete, if we failed to supply the effusions of a famous Jewish writer—Israel Zangwill—who describes the Hebraic Ideal in a recent book "The Chosen People" published in America by Macmillan.

Alluding to Germany's arrogance in claiming a right to the appellation of the "chosen people", the author condemns the claim and denies, most emphatically, the existence of a unity in the historic mission between the old "chosen people"—Israel—and the new "chosen people"—Germany. "While Germany"—he states—"tried to rule the world on

the basis of this selection, the Jews desired and desire only to serve mankind and this service they are rendering throughout the entire world. The contrast, therefore, is complete; while the resemblance is not nearer than that between a monkey and a man." . . .

Germany is crushed, and the Jews may, therefore, retreat to safety, especially in America. Zangwill continues to define the mission of the only "chosen people", i. e., Israel and says: "Yes, to build Jerusalem in every land—even in Palestine—that is the Jewish mission. The Lord planted this nation in the four corners of the earth as a fruitful seed to develop Judaism, the essence of which is" and here the cleverest presentation would fail, because he asserts, clearly and without a quiver:

"The essence of Judaism lies only in an apostolic altruism." . . .

Is this not an audacious attempt to direct the world's opinion by an extraordinary suggestion?

If a Jewish writer dares to distort historic facts to such an extent, either he must rely on hypnotising American thought, or he offends the reading public by the presumption, that it knows nothing of the character and history of the Jew. The United States has among its citizens millions of Jews, who control large financial interests, affect politics, dominate the press, and occupy high public positions. In view of this, it would seem that a knowledge of their true history and character is desirable.

To detect a moral infection is very difficult, almost impossible and yet, the decline of high ideals in spheres largely occupied by Jews in this power-

ful country is very significant. The administration of Justice is a glaring example, especially in the lower branches, where the judges, justices of the peace, attorneys and interpreters are mostly Jews. Their degeneration has largely affected the sanctity of the oath, decreasing thereby the value of legal testimony, and undermining the authority and moral value of the tribunals. These facts are well known to all general practioners, who deplore this degenerative trend as prejudicial to the judiciary.

Aligned with the administration of justice, we find another field of endeavor, by no means of less importance, namely, public education in the United States. It is almost crowded with Jewish educators, who exert their influence in the education of the youth. Without accusing these people of inculcating destructive ideals, the question still presents itself: can the young tender souls of a Christian nation be developed by non-Christian educators, without suffering irreparable injury? We are either Christians who love and fight for our Christian civilization, desire the transmission of its ideals and traditions, its spirit and its creative power to our posterity, or we renounce, despise and cast it aside. The Jews are the inveterate enemies of Christianity, strangers to the Aryans, differing in race, traditions, psychology, etc., and therefore, they have no moral right to rear and educate the children of Christian nations.

The cry of the decline of Christianity and the absence of Christian principles is steadily growing. To this, there can be but one answer. Instil in your

children the active and vital principles of Christ's Gospel.

The importance of a spiritual education is fully understood by the Jews, and their activities in these lines have been great. They guard even their mediaeval Cheders (Jewish Schools) in Poland, because of their sensitiveness for the exclusive psychology of their own children. While in this free country, where their conquests are already very extensive, the Jewish press complains that only one-fourth of the Jewish children is accommodated in their own schools, and that these schools are of doubtful value. Out of a total of 700,000 Jewish children, attending the public schools, not more than 75,000 study Hebrew. The Jewish press (See "the Maccabean" for August, 1919) appeals for the improvement of Jewish education which, as "the Maccabean" asserts, is "the essence of Israel's future". At the same time we are informed that, pursuant to a resolution, adopted at the Zionist's Congress, held in February, 1919, in London, a Central Educational Department was organized, which has taken entire charge of the culture and education of Jewish children, throughout the world. This will be merely, the centre of a circle which will include the various educational structures now existing, as: The Board of Jewish School Aid of New York, the Associated Hebrew Schools of Boston, the Associated Talmud Thoras of Philadelphia and the Jewish Educational Society of San Francisco.

How energetically the Jews seek, and how well they understand the importance of controlling the education of their own children is evident to an ob-

serving mind. But what of the Christians, may we ask? The very bulwarks of public morality, the administration of justice, and the education of future generations, in this great nation, are very largely under foreign influence — and that non-Christian. The Jews, by their money, their political position, and the press, largely control and dominate the vital centres of American life, while they are gradually infecting the morality, idealism, and the very soul of the nation. It is not to their interest that the hypnotized America should too soon awaken, and yet a time is approaching, when the endangered treasures of Christian civilization must be collectively defended.

To the example of Poland attempting to save herself from the destructive deluge, history has added Russia, suffocating and most tragically sinking in her poisoned moral atmosphere. It is time for the nations to speak unequivocally—to arise openly and squarely denounce every lurking danger, every poisonous infection.

Impenetrable blindness had shut the world's eye to the danger of Germanism, which professed its high "Kultur" most brazenly, while concealing its ferocity and moral barbarity. Poland, being cruelly tortured by Prussia, cried out and warned the world of Germany's rapacity and the exaltation of might above right by this race of "super-men". But the world stood cold and deaf to these appeals until it was overwhelmed in blood and horrible suffering. To-day, after paying the stupendous cost in treasure, agony, and lives, mankind knows the truth.

Germany's allies—the Jews—still remain masked before the world, although moving implacably forward with the set purpose of subjugating humanity's spirit. Poland, oppressed on all sides, is making the mistake of too feebly directing the world's attention to this danger. She endures too much in silence. She should instead, from the experience in her own history, point out the truth forcibly and expose the danger of the secretive Jewish soul. Now is the time to recognize this danger, operating under many and various disguises.

CHAPTER V

THE SOULS OF RACES AND NATIONS IN THE COMBAT FOR THE RECONSTRUCTION OF THE WORLD

LET us analyze the present condition of the world, to see what service has been rendered by the various nations towards the development of humanity.

Imperial governments, with the rights of force and injustice have been overthrown, and with them, crimes of the old political cabinets. Hereafter, national affairs are not to be regulated by the sword, dynamite, devastation and murder, but by the restraining hand of Law and Justice, exerted through a League of Nations and a Tribunal of Peace. We have suffered enough from the despotism of cruel tyrants who have aroused the lower passions of nations and incited ferocious wars of conquest. The soul of a nation trained for centuries under such conditions, could not be but blunted and brutal.

The last war fully exposed the criminal soul of Germany, already clearly portrayed in chronicles of the 10th century concerning Margrave Gero. During his invasions, Poland was as she continues to be now, the main barrier to the Teutonic successors "Drang nach Osten" (Pressure to the East). Had not Austria shown in this war her perfidy, treachery and pillage? Does not Russia exactly demonstrate the fruitage of her known historic character in this

orgy of crime, from her Mongol-Tartar ethics, her lack of will power and her centuries of servitude? Does not Bulgaria examplify the Balkan excesses as an outgrowth of Mohammedan cruelties? And the crimes of Ukraine, do they not perfectly reinact the former bloody orgies of the Cosacks, whose horrible atrocities fill pages of Poland's history? What say these national souls to us, under the pressure of flaming war, in the light of historic truth? They say that tyrannies and fetters of chauvinism, egoism, fanaticism, etc., deform human nature and obliterate its moral beauty. They warn us that the prestige of material accumulations even by the world's geniuses fails to make mankind better, more loving and more honorable.

Did not the world tremble at the hellishness of war and the cruelty of man's nature?

The culture of two thousands of years has failed to destroy the ferocious instincts of the masses, and bridle the unrestrained beast by either will-power or moral beauty. In the world war, in striking contrast to this bestiality, we see wonderous acts of heroism, noble sacrifices, and martyrdoms, that reach the very height of idealism. Nations educated in liberty and true Christian civilization, stood firmly in defense of mankind's inestimable treasures—Justice and Right, rallying all noble forces to their standard. The high ideals for which they suffered, fought, and bled are now triumphant. The foremost powers of Europe—France, England and Italy —together with heroic Belgium, martyred Serbia, and the great enthusiastic Republic of America were ranged on the same side. Between the rapacious

Central Powers and predatory Russia, stood Poland, her sons bleeding on all fields—her country suffering untold miseries, and subjected to devastating ruin. The Titans of the world chose to wage their conflict upon her soil.

Humanity has learned a great truth. Man's broken spirit cried out: Enough of hatred, cupidity, fanaticism and wars.... Enough of blood, ruin, egoism, chauvinism, pan-Germanism, pan-Judaism, etc.

The malevolence of conspiracy and racial hate has killed Christianity's ideal—brotherhood—drenched the world in blood, and revived old barbarisms and crimes. A new civilization shows above the horizon. A new spiritual man is rising in beauty and power. His collective rule is—Democracy, governed by the souls of man and woman. Later history will not be made by kings, generals or elected officials. Its ultimate dictates will be the result of collective opinion founded upon the moral responsibility of individuals. Were it not for the chaotic state of the dark East, great things might be realized? Deformed and dwarfed by long ages of ignorance and superstition, the East expects to sweep away the historic acquisitions, in which she had no part, and eliminate all the acquired benefits.

From the vast expanse of unfettered and degraded Czardom, the hideous monster of Bolshevism with its associate-Judaism advanced, when the German military peril was overcome. What is the naked truth about this Colleague of Bolshevism? In order to learn, let us scrutinize the past of Israel,

not the recent past, in which younger generations of the Jews are still secretive, while their activities are camouflaged, but rather in the chronicles written centuries ago, in Poland and other European countries. In these chronicles we shall learn the fruits of their work, its tendencies ,and its contributions to the civilization of the world.—Judaism with Bolshevism has gained a joint control over the dark submissive agents of Anarchism, and hopes to strike with the force of a battering ram against the enfeebled structure of the world, overthrowing it, and trampling it under foot, thus subjecting mankind to its own spiritual dictates.

The souls of races are constant and true to themselves.

Let us put the world's great scale in use—and what is the result?

We find the conspiring forces of darkness entering the arena..... ..Uncalculable weights are being placed in the balances. The dangerous infirmity of the spirit—Bolshevism manipulated by a cunningly evil will and powerfully protected influence, is spreading. The fanatical Russia's leaders have nothing to lose and they place the ignorant masses before the relentless alternative: "You go with us or die".

Czardom's terrors are replaced by terrors of Jewish fanaticism, ably exploiting the chaos and the fury of the times. Countries, accepting Soviet rule, are on the increase and proletariats acclaiming the leaders Lenin (Ulianof) and Trotzki (Bronshtein) are growing. Stolen gold flows in streams to carry communism victory. The Bol-

shevik government (as verified by the Diet of Warsaw,) distributed monthly 25 million rubles in Poland alone in order to overcome the barrier to its expansion. Under the masks of various organizations, agitation on a large scale is carried on in the United States. Russia and the United States are joined by a living and active link of Jewry, as stated by an official investigating committee, Dr. Simmons, Superintendent of the Methodist Episcopal Church in Russia and Finland from 1907, before the Senate Committee for an entire day told that body and the American people, "the unpleasant feature of the case" (Bolsevism) as he phrased it.

Here are a few extracts from Dr. Simmon's statement:

"The Bolshevik element could not possibly succeed but for certain support it receives from the City of New York (East Side)."

"In December of last year, that government (Bolshevism) numbered 388 persons. Of these, only sixteen were Russian. All the rest were Jews."

"My information is that in the Bolshevist Government were included 265 members, who had come into Russia, after the overthrow of the Czar, from the East Side of New York."

"In the short time I have been home, I have also been impressed with the fact that a large percentage of Bolsheviks, at work over here, are Jews."

"A few days ago I went into Durant Institute in West Fifteenth Street, New York, to buy some of their literature, and it was about

> the most seditious that I have ever seen anywhere. The majority of the people whom I saw in that place were of the same type of people that I have seen in Petrograd. I have no hesitancy in saying that from my observation, the dominating Bolshevist element in America is to be found in the East Side of New York."

Asked by a senator if any of these East Side Jews are now members of the Bolshevist Cabinet in Petrograd, Dr. Simmons answered:

> "Yes. A few days before I left Petrograd I had occasion to call on one of them. He was the minister of Post and Telegraphs and called himself 'Sergius Zorin.'"

In another part of the statement of Dr. Simmons we read the following:

> "They (the Bolsheviks) calculate that in the event Bolshevism failed, as they know it might, they would need the land of refuge, and they wanted the United States to be their asylum."

Dr. Simmons, in his statement, gave the partial list of Bolshevist officials with aliases and real names. Of thirty real names mentioned by him, only one, Oulianoff, i. e., Lenine, is Russian Tartar. The rest are Jewish.

Professor R. Dennis—an expert on Russia—claims that Russia was infected with this epidemic —Jewish agitation—through terrorism and Germanism.

Major Humes demonstrates, that the Lenin government sends millions from Russia for propaganda in America and Europe.

The greatest Bolshevik pressure is centered around Poland. The varied forces, German, Russian, Ukrainian, Hungarian and even Bohemian, have joined hands against her. The doctrinal leadership of Bolshevism is everywhere in the hands of the Jews. These, controlling policies and finances, perform the functions of agitators, speakers and administrators, scrupulously avoiding active duties in army or navy. They try to exercise control chiefly over the funds and avoid all sacrifice of life and blood.

As a result, bloody uprisings have occurred in various places, but the press has scrupulously ignored them. In Budapest, for example, where the governing body of the Bolsheviki was made up principally of Jews, with the notorious Bela-Kuhn at its head, an uprising led by Hungarian took place, with the object of overthrowing the Jews and placing the people in control. The revolt was highly effective and large crowds of Jews fled from Hungary into Galicia and these same Jews slandered and libeled the Galicia that gave them aid and shelter. Due to Jewish arrogance, bloody riots took place in Homel in White Russia. The Red Guards massacred thousands of Jews because they refused to serve in the army and wanted to occupy positions of authority, and exercise control over the finances.

Instead of proclaiming this Bolshevik massacre, the Jews raised an alarm in the press of Europe and America, accusing the Poles of brutality and relentless cruelty. Homel had only a handful of Poles, among a mass of Jews, but that did not detract from

the wide-spread calumny, while the world is still in ignorance of the facts.

I have before me the Sunday issue of the New York Times (June 1, 1919), containing a long list of Polish pogroms, among which the "massacre" at Homel is cited. Another is the Vilna incident, the report of which Premier Paderewski denied, and showed proofs of his contention. In truth, the Polish army entered Vilna under their commander-in-chief, restored order after driving out the Bolshevik government,—composed almost entirely of Jews—and punished offenders found guilty of cruelties and barbarism. This act was characterized as a pogrom. Here we will quote some details about the dealing of Bolshevik in Vilna, as described by Cameron Mackenzie, American correspondent (in the "Buffalo Courier," June 15th, 1919):

> "Vilna, May 6—Before me as I am writing now there is a small gallery of photographs. One photograph is of a young man, whose eyes have been gouged out; another of a man—and there are certain little details which suggest that the man might have been a most agreeable person—the top of his skull had been chopped off; another of a man whose feet have been burned to stumps, and still another of a body which had not been decapitated, but from which one arm and both legs had been severed. There are other photographs in this collection, too gruesome for even the smallest description. All are victims of the Bolshevik occupancy of Vilna and will attest the general character of the 106 days of that regime.

It was upon the night of January 5, last, that the Bolsheviks came into Vilna. That was four days after the Germans,—who had been in the city for nearly ten months—had withdrawn and set themselves up along their subsequent Kovno-Grodno line. The town had gone to bed, but wondered why the Polish troops expected to occupy the city did not arrive. Few persons seem to have considered the fact, that the Bolsheviks would come. They reached the city between 11 and 12 o'clock that night, and commenced that reign of terror under which for more than three months the 150,000 people left in Vilna lived.

Murders began before the invaders actually reached the city, for a number of bourgeouis were found upon their estates in the pleasant country lying northeast of Vilna, and were seized and killed by Bolsheviks on their way to town.

Once in the city the Bolsheviks made executions common place, particularly for the rich, death was decreed virtually upon any pretext. Early in the Communist regime an edict was issued requiring everyone to deliver to the authorities all food that they had in possession.

The savagery directed against Polish officers whom they captured was almost incredible, and this was particularly true in regard to prisoners of either noble or land-owning families. One story was heard in Vilna repeatedly, and is an epic of the city's one hundred days. It concerns the fate of two Rosinovski, whose fa-

ther is a small landed proprietor near here. One of the young men was a captain in the Polish army, while the other was a lieutenant. During March, both were captured, and after torture, were finally put to death in a manner so revolting that it is not possible to give the details.

Photographs of what remained of their mutilated bodies are now in my possession, and it is inconceivable that even in the dark ages a more revolting horror could have been produced. One could continue this tale of murder and blood-lust almost indefinitely, piling name upon name, date upon date, corroboration upon corroboration. It seems, however, hardly worth while to do so, because any one who can make his way over the long, slow, irksome trek from Warsaw can build up the case as completely as he may wish. The fact of the matter is that Vilna Bolsheviks have not only treated the people with brutal savagery, but have had recourse to methods of cruelty and barbarity, which seem an absolute denial that civilization has ever existed.

Murder, however, was only a part of the tale that Vilna had to disclose. The day after the Bolsheviks arrived here, they issued publicly the names of fifty-two persons, every one of whom it was announced had been arbitrarily assessed 100,000 marks. All these persons endeavored to secure the money, but already the banks had been thoroughly looted and being without cash of any kind were closed. The whole fifty-two persons were then rounded up

and imprisoned for a period of about two weeks, at the end of which time they were taken out and compelled to perform, during the rest of the Bolshevik occupation, labor of the most disgusting sort.

Looting of course began with the first hour of the Bolsheviki arrival, and continued until the last moment of their stay. The official looting began with an order issued in January requisitioning without reimbursement one half to all stock in the stores of the city. These, when they had been seized, were not kept in Vilna but were crated and sent, together with a certain amount of the more valuable stuff to Moscow. A new move to the Bolsheviks was to decree a "Fete of Poverty," which consisted of permission for all of the poor of the city to go about and help themselves to whatever possessions of the rich they wanted and could find.

Accordingly, upon the morning of Sunday, April 4, there came swarming from the meaner portions of the city an incredible horde of plunderers, and during that entire day, such marvelous old buildings as the Tyszkiewicz palace, in which this account is being written, were simply overrun with an insatiable, ragged, conscienceless crowd of freebooters, and the streets are said to have been literally congested with entire families frantically endeavoring to lug home their taking with all speed in order that they might return as quickly as possible for more. I endeavored to discover what was the line of demarcation between rich and poor, and

was informed that under the "Fete of Poverty" order, anyone might take from any other person richer than himself. The consequence appears to have been that, in not few instances, there were those who went forth to loot only to return and find their own dwellings, in their absence, had been pillaged. The confusion of personal belongings in Vilna resulting from this "Fete of Poverty" is simply incredible.

Berson, the Bolshevik leader (a Jew) was in effect the grand commissionaire of the town. Berson, who formerly was a chauffeur and is described as a person of exceedingly marked grossness in every particular, had an especial craze for desks. He had the entire city searched the day after the Bolsheviks came, for a desk that would seem to him suitable for his own use, and not until a very wonderful Florentine table of almost fabulous value was discovered in the Tyszkiewicz palace, was he satisfied."

Such is the history of the Vilna invasion and the so-called Polish pogroms. You cannot accuse the Jews, not hale them into court, nor even defend yourself when attacked, because if they get the worst of the bargain it is declared a pogrom.

The eye witness testimony is worth little. Drop into any court of law during the trial of a Jewish case and see the hordes of witnesses ready to testify for their respective sides. That will suffice to show, what value to attach to their testimony.

Besides, the presence in Wilna of the nation's chief—Pilsudski—is sufficient as he is known to be a most progressive and noble defender of human

rights and he denies any "pogroms" in Vilna. Add to this the thanks tendered Pilsudski and the Polish army by some committees of Jews for protecting them against the assaults of the Bolsheviki, and should suffice to refute all accusations.

To what we have already said in regard to the outrages in Lemberg and similar in Przemysl, we may add that Jews were always among those fighting at the side of Ukrainians and Germans, against the Polish troops. The Polish authorities, nevertheless, on restoring order, protected the Jews. The troubles in Kielce arose, because Jews assaulted the Polish troops, who were marching through the city, and desecrated the Polish emblems worn by the army. But even here there was no pogrom; the assault was merely repulsed and the offenders arrested. In Kalisz the Jewish Bolsheviki demanded of the Polish workers that they go on strike and when they refused, the Bolsheviki attacked the leader of the Polish workers and killed him. This caused a disturbance, which the authorities restrained and with great difficulty prevented a general uprising.

The entire "Pinsk tragedy," according to the official report submitted to the Diet at Warsaw and the testimony of the English minister, Percy Wyndham, together with the Committee of the Allied Powers, present at the time, consisted of the trial and sentence of 35 Bolsheviki found guilty of instigating and planning an attack upon the small Polish garrison. The success of this plan was prevented only by a fortunate coincidence. Because all

these offenders happened to be Jews, the incident was distorted into a pogrom.

This distortion is becoming more and more evident, as is asserted by some of the courageous newspapers in America, and was so remarkably expressed by "Life," in the article "Polish Pogrom Stories" in Poland, which read thus:

> "What of the pogrom stories that you see in the papers?
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> One hears that they are Bolshevist and German propaganda.
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> The reason why there are about five million Jews in Poland (fourteen per cent of the population) is, that Poland was more hospitable to Jews than other countries, and let them in when other countries threw them out.
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> If you ask what motive Polish Bolshevists would have for circulating false "pogroms" stories and aiding the German propaganda, and inquire whether the Polish Jews prefer German government, you may be told No, but that the Polish Bolsheviks, who are Jews, prefer, of course, a weak government to a strong, because under a weak government they can better exploit the country.
>
> Possibly the papers that have been hospitable to pogrom stories, and very loath until lately to print denials of them, will not admit that this story of the preference of Polish Bolshevists for a weak government in Poland is true.
>
> One would like to know just how much truth there is in it. But there are a lot of things one would like to know, and among them, what

proportion of the Bolshevists in all the world are Jews.

The proportion seems to be very large. All Jews are not Bolshevists, but a strong impression obtains that very nearly all Bolshevists are Jews, and that the nerve and leadership of the whole Bolshevist movement is Jewish. That, if true, is very curious and very interesting."

And that is true, as now stated with wide evidence. The Jews bear the cynicism and the anarchy of centuries in their blood, be it consciously or unconsciously.

The leadership in all Jewish activity is held by the Jews of America. The attack on Poland is in their hands and of the Jewish "Bund" in Warsaw also in the closely allied "Social-Democracy" of Lithuania and Ruthenia. These have carried on this hateful work for years and in company with fanatical Zionists, are Poland's internal enemies. They are waging relentlessly a desperate attack against the reconstruction of the Polish state. The Zionists are closely associated with the Bolshevik in Russia and they work unitedly as kindred spirits, with kindred aims.

Two formidable powers are openly engaged now in this great struggle. On one side Christian Poland, which has always enlisted under the banner of liberty and brotherly love; on the other hand the Jews who, all throughout their history have borne inflexibly the burning flames of Sectarian hate towards everything not of themselves, as an obligation to their revengeful Jehovah, who commanded the subjugation of the Gentiles that they might be-

come Israel's footstool. For the fulfillment of this prophecy, the dispersed Jews have waited anxiously and for centuries have labored unflinchingly toward its realization. They sing their own praises in every country and advertise themselves most extensively. Their influence and their policies have obtained Palestine, but their rapacity is insatiable. They must prevent the rise of Poland, or cripple and weaken her to such an extent that the establishment in Europe of a second Palestine, a new Zion, may be possible. Their financial power was felt in the Peace Conference. It injured Poland's just rights in East Danzig, Galicia and Upper Siberia's territories, the last lawlessly stolen by Prussia. Jewish influence has hypnotized the minds of national delegates, who strive to shield Germany and lend support to the Jewish plan of aggrandizement, by consenting to the creation of a New Jerusalem within the boundaries of other states.

The free republic of the United States, which, barring Poland, possesses the greatest number of Jews, is selected as the center of Jewish life and activities. Here they found their organizer, Rabbi Isaac M. Wise, who united the Jews, concentrating them in the Union of American Hebrew Congregations, the Central Conference of American Rabbis, and the Hebrew Union College,—all keeping in close touch with Jewish affairs in the outside world. Thousands of educated Rabbis, inspired by a spirit of propaganda, go out year after year into various countries, disseminate the destructive ideals of Israel, and lay the foundations for the future world-power of the Jews.

They are preaching a supposed "liberal Judaism," which commands an adjustment to the conditions of each country, but is inflexibly grounded upon faithfulness to the Talmud—a code of principles condemned, from an ethical standpoint, by all impartial investigators.

The rule of "accommodation to circumstances" is only a camouflage to mask the real aim operating within the Jewish soul—to subjugate the world to the power of Israel's will.

What influence the Union of Hebrew congregations in America has developed can be readily judged from their membership, consisting of 200 congregations averaging about 25,000 members each in the whole world.

We read in "The New York Times" (of March 23, 1919): "Forty cities of the United States have 59 Hebrew Union colleges, which provide high education to prospective rabbis, journalists, professors, etc."

The constitution of the Central Conference of American Rabbis, provides in article II., "The purpose of this organization is to strengthen the feelings of solidarity and brotherhood among the rabbis in America and all other co-workers, to promote Jewish teachings and assist in all efforts to propagate Judaism." Liberal Judaism in America enlisted even the co-operation of Jewish women—for the first time in the history of the race—by organizing a sisterhood, which already numbers 188 societies.

This powerful force, supported by the unity of International capital, aided by the policy of the

world's press, assisted by the influence of high official position, is initiating the new autocracy of a "Nameless" power in Europe, menacing with its Semitic spirit, advanced by active omnipresence of agitators intent on subjugating the Gospel-loving nations.

"Love and Forgive" is the ethical motto of Christianity builded on spirit; "Avenge and Hate" is the voice of the materialistic ethics of true Judaism builded on the foundation of materialism and associated closely with its allied force, international Bolshevism.

Besides the menacing Bolshevism of the East—the national harvest of the chosen people's sowing—Judaism commands today another power—the gigantic capital of united Jewry—controlling even the governments of the various nations. This power is advancing now to destroy and annihilate the future of Poland. It is ready to render assistance in reconstruction to the ruined nations, provided the Jewish plans are adopted. We see a remarkable combination of forces: the proletariat and capital in co-operation.

Such a combination of forces is possible only to the Biblical Pharisees who always had two faces—one for himself, another for the rest of the world, but never losing sight of the main purpose—the aggrandizement of the Jewish race.

CHAPTER VI

THE FUTURE'S PORTENTOUS CALL

IN THE face of this danger, the concentration of the threatening force of the German-Jewish-Russian alliance, what must be done by the cultured Aryan world, which today holds high the banner of freedom, and the rights of Christian Democracies?

Is it not time that the better elements, the elements of constructive work and progress, form an alliance against the forces of darkness and destruction? All peoples, irrespective of caste, race, color or territorial boundaries must unite under the banner of Humanity. The ideal is man himself, whose beauty, nobility and brotherly love must constitute the cornerstones of the new world's foundation. All the constructive forces of Christiandom must unite in defense of civilization's treasure and humanity's new ethics of peace. They must combine their moral and physical powers against the flood of hatred and upheaval. All must participate in overcoming evil, in preventing social dissolution. There can be no neutral zone in this struggle. The horrors threatening the world call for immediate action.

Bolshevism annihilates all ideals, overturns ethics, destroys family relations, mocks at woman's honor, makes light of rights and duties, spurns liberty as a capricious will of the unbridled mass. A crusade must be undertaken against this great evil, to prevent the world triumph predicted by its leader

—Lenin, in his address of October 22, 1919, and recently confirmed by Trotzky, in his interview with Colonel Ruggles, the Military Head of the United States Mission.

To withstand this attempt to brutalize the world a strong array of human souls is necessary under a standard of revivified Christianity. The moral bankruptcy of all faiths propagated by official power to move the human soul is strikingly illustrated in the poisonous flood of Russia's Bolshevism, and in the exhibition of crime and cruelty during the last war. We see that the depths of the human soul remained hard and bruttish. The foundation principle of Christ failed to soften and shape it into a brotherhood of obligation. The covenant of love and the work of benevolence must be brought from the cold chambers of temples—to spread a passion of faith and action in the purified human heart.

The misfortunes of existence, the injustice, the error and the suffering have pierced every human breast, and have stirred a sympathetic chord, a powerful desire to reconstruct the good and terminate the evil.

Let the little gods, the narrow gods of races and nations, vanish! Let us command the doctrine of separation and hate to depart. Let us leave all power in the hand of the Living and Universal God, and let the doctrine of the brotherhood of men prevail, as He prevails.

To neutralize the penetrating acid of Judaism, which is operating to destroy the entire Christian world and duplicate the work done in Russia, there must arise a healthy, constructive Christianity, ex-

pressed in real deeds; a Christianity that towers above gilded altars and expands beyond marble temples; a Christianity that will erect its living altars in the depths of a human soul and there lift up its creative chant forever. But weak indeed will be all written codes and proclaimed ideals, if the soil of the human heart is not properly prepared to accept and put them into practice.

The woman—the mother—the recognized new citizen among the nations must take up her apostolic mission and develop the new man. She must remove the marks of fratricidal hate from the forehead of her sons, that the brand of Cain may cease among men. She must aid the children of the wronged towards a goal of peace and harmony. She must aid in overcoming the rapacity and murderousness of nations, she must aid in the restoration of human rights—the rights of the individual as well as of the nation. This is indeed entering upon the work of reconstruction.

Is not the League of Nations, so often dreamed of, and even now rising under great difficulties, meant to eliminate centuries of violence, to raise high the banner of Justice and the rights of democracies? Protestant bishops took an important step towards a propaganda in defense of the burdened classes—the down-trodden, the weak, to morally rejuvenate, to christianize the world—thus removing dangerously inflamed conditions — was bravely put forth.

A grand and beautiful conception! Historical necessity demands that morbid, distorted conditions be taken in hand, that the Church endeavors to save

the threatened foundations of civilization, endeavors to raise high the victorious and creative ideas of the Christ.

The call of the age is powerful indeed. Does not the press in America reflect this demand? From time to time, we read of the great need of truly Christianizing the millions and exalting the pure teaching of the Gospel.

These are not mere bursts of enthusiasm but the innermost desire of humanity, which feels the necessity of a new foundation for the structure to be erected on the ruins of tyranny. The world's democracies understand their dominant power and recognize the magnitude of their responsibility to posterity. Besides Europe's devastated territories, there remains a multitude of destitute, hungry millions, menacingly demanding their rights. For centuries they bore upon their shoulders the yoke and the burden of existence. Today, casting aside rags and shackles, they threateningly call for privileges and the power of rule. They are the benighted and destructive forces of the world, but they were for ages the oppressed and neglected part of mankind. Will the world's democracies cure their distresses and supply their needs, as an act of righteousness and good will, or must they stand as heretofore, behind the barred doors of fortunate holders of wealth, whose life, liberty and possessions were preserved by these same heroic, downtrodden masses—the masses who offered youth, health, and the most precious things of life, upon the altar of the Moloch of war?

Is the moral law to uplift only prostrated na-

tions, and not humanity's prostrated brethren? The murderous cry of Bolshevism is only—after all—the appeal of a dishonored, despairing humanity, an appeal which should electrify the Christian world.

What of the Gospel and its law of love? Are dagger's points held at the throat of greedy misers, and workers of iniquity, the only arguments for just laws and the amendment of historic wrongs?

Let Christianity arise and shine forth in splendor and activity, embracing the soul of humanity in its creative warmth. Baptized by the blood and sacrifice of unnumbered heroes, the present appeals to us and cries "Regenerate!" Let the ministers of God's altars, above all, set a worthy, magnanimous example.

After the Gehenna of cruelty and hatred we must express new raptures of love and heroism. We must sever the fettering bonds of the past, annul the privilege of unused wealth, and put forward a new type of man, who shall enter the arena of life like a naked gladiator confident of success, depending only on his own trained forces and the inborn gifts of nature. Such a type of man, stripped of the greedy passion for easily acquired wealth, will not oppress nor persecute his brother man. With the abolishment of inequality of castes, the tyrannies of class and individual privilege will fall, like the autocracy of Czars and Kaisers.

Disputes on national frontiers will be adjusted by impartial tribunals. The violence and injustice of the past will be righted, permitting a peaceful existence of peoples.

A WORLD PROBLEM

Science and invention work to limit war and murderous strife among the peoples, yet develop methods that threaten the whole human race, if some felonious ruler were permitted to command them. Nature herself, will set the limit to this ferocious destruction by exhibiting the peril of extermination.

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THERE is a country located at the great crossroads between the ancestral East and the West. Its frontiers were always open, its plains always free, and its arms ever ready to defend mankind. The sword was to this nation a knightly necessity, never an object of affection. Her laws and privileges were the results of voluntary acts of her citizens, never of force or violence. This country—cruelly torn asunder by dark tyrannies because of her liberality—is coming into her own anew. She is rising stripped of wealth and bruised unmercifully by the cruelties of war.

Sworn enemies, allied with forces of crime and destruction, are attacking her life and immemorial rights at the very time, when she is commanding a world's admiration by the inflexible will of her citizens, the chivalrous heroism of her army, the tenacity of her vitality and the high ideals of her children. Poland, rising out of war's desolation, courageously takes up anew her historic mission to stand as the bulwark of Christianity and of civ-

ilization. The nations, whose territories were torn from her centuries ago, are again extending their arms in confidence toward her, begging to be admitted to a noble union.

Will this oldest militant democracy—the Republic of Poland—give to the world at the moment of its regeneration, a brilliant demonstration of justice and spiritual heroism, by changing the great masses of her portionless children into proud freeholders by the magnaminous sacrifice of rich and propertied citizens?

Will the nation—which was dying for nearly six generations under the most brutal violence ever chronicled; whose sons offered up life and wealth on the altars of the country; whose sons perished by thousands in Siberia, in servitude in subterranean dungeons for her freedom—will such a nation raise the claims of the spirit and justice above the long-established rights of brutal force, which holds the entire world in political and economic bondage for centuries?

Having furnished the world with a brilliant example of spiritual victory over the material power of might—may she not yearn to wipe out the ancient wrong of hereditary entail which has built up the slavery and injustice for ages—and may she not wish to record a noble deed upon the initial page of her new history, to extend the golden thread of historical traditions, by providing at the very outset, a speedy and glorious act of justice for her liberated children?

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AT the opposite pole of the axis of history we find another people, heavily laden with gold and possessions, the "chosen people" of Biblical record. They never tilled the soil they occupied, nor shed their blood in its defense. The spiritual, cultural, and intellectual progress of the people among which they lived was no part of their care and labor. On the contrary, they only bartered and traded, exchanging even mankind's highest ideals for gold, in order to increase capital and upbuild the autocracy of the Jews. Although scattered over the entire world, they formed, nevertheless, a united body of middlemen who manipulated the products of other nations. How far the Jews themselves recognize the parasitic effect of middlemen is illustrated by the opinion expressed as to husbandry in Palestine. The Jewish thinkers and leaders, having in view the welfare of their own people, state that there will be no room in Palestine for unproductive middlemen. The Jews must produce everything and their joint activity will be realized by co-operative association. They are a nation of factors, middlemen and usurers in the countries of the Christians; among themselves they must observe different measures, different ethics.

Through long centuries a new wordly Nameless power has gradually been arising, and its roots are striking into every crevice of human effort and today, it rules the enterprise of every nation. However mysterious, this power is real, merciless in its action and detrimental to the welfare and the ideals of any people in whose midst it develops. Herder, in his work on "The Ideals of the History

of Mankind," brands the Jews as a "nation of parasites and middlemen," depraving the world by their usury. Even Kant condemned their practices, and Bismark spoke with horror of the rural population's misery, which was exploited most unmercifully by the Jews. Voltaire, Gothe, Schiller, all branded them as destroyers, also Martin Luther, Schopenhauer, and Napoleon warned the people against them.

While the altars of force and abuse have fallen, and the gods of tyranny and slavery are lying in the dust, Israel has arisen, and with an added power, dominates the affairs of the world. It leads a servile army of anarchism, and its influence reaches even the leaders of the world's greatest democracies. It counteracts righteousness and justice—even at the Peace Conference—secures for all his tendencies a right of way, and for all his iniquities an impunity.

The curse of Moses cast upon the Golden Calf at the foot of Mount Sinai has not sufficed. Israel again deified gold, and the infectious greed for its accumulation, irrespective of ethical principles, is largely responsible for the deadly miasma of today. But this reverence for gold has brought its penalty in the course of generations, by dwarfing the rich Jewish spirituality, and denaturing the lofty Jewish soul. We quote here remarkable words from "The Maccabean" (February, 1920, page 64): "This is our chiefest misfortune: the deep roots that parasitism has struck in our midst. We are parasites of other people's handiwork, of alien brains, of foreign life. We must learn now in pain of trans-

formation to work ourselves, to think, to feel, to create, to live ourselves—all this must be learned." Beautiful words and that is very true indeed. The Jews must hear the potiential call—"Regenerate!" and shake off the poisonous fetters of their past. The great reconstruction is near.

The free will of the world's nations has arisen and with it comes the domination of Right and Justice. The brutal powers and gods of Russia, Prussia, and Austria have ceased to terrorize. The Romanoffs, the Hohenzollerns and the Hapsburgs have fallen. The oppressors of human freedom and the perpetrators of Poland's dismemberment are no more. Free nations are beginning to breathe and glad hymns of happiness will arise soon. Brotherhood, justice, and the rule of the One are to sway mankind, notwithstanding divisions, races, nations, creeds, castes and classes. By relegating to the past injustice, brutal force and materialism, mankind takes a great stride forward, and recognizes the reality of the invisible, the spiritual, and its blessed power.

The awakened conscience of the leading nations yearns for the organization of a League of Nations to take up inflinchingly the task of guarding this New Era, gained at such great sacrifices—of a task of making sublime ideals historic realities, and bringing the longed-for Millennium upon earth.

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CHAPTER VII

SHAMEFUL MANIFESTATION OF FANATICISM IN VIEW OF REAL FACTS

AS AN antithesis to this lofty and bright prospect, how dreary and dismal must seem a return to the darkness of mediaevalism with its wars, its hate, its injustice and its cruelty! The free and noble republic of the United States became the stage of hideous scenes. Along the streets of populous cities in this tolerant country, long and weary procession wended their way, to the accompaniment of funeral dirges. In the sun's glare they seemed like a lot of sick phantoms. Silent multitudes looked on in surprise, reflecting doubt and disgust in their faces. The dark masses marched on. Above them floated a cloud of black lettered banners with still blacker inscriptions of scorn and shamefulness. Someone was being branded and publicly stoned. It was resurgent Poland, still weak and exhausted from years of suffering and the upheavals of war, being dragged to the pillory. Poland, the nation that first gave the Jews legal protection, offered them shelter, food and security, was being stoned publicly for alleged murders, for "pogroms" of Jews and the destruction of their property. Seething with hate and with burning eyes these fanatical masses marched on.

Woe unto the Pole whose features might disclose indignation, or who might dare to defend his nation's name against such slander. For such ex-

hibition of annoyance, Jewish sleuths diligently scoured the side lines, and they watched anxiously, aided and abetted by Jewish lawyers and a throng of Jewish witnesses, who saw everything before it occurred and were willing to swear to anything. Woe to anyone arrested, especially, if he were a Pole; nothing could save him, because the authorities were, under the circumstances, blind, deaf and dumb.

Besides these marches through the populous cities of America, mass meetings were held, pursuant to the orders of the Sanhedrin of New York, after an understanding with Berlin and Vienna. Again orchestras provided the solemn funeral music. Cries and lamentations were made to order. Reputable speakers were employed to hurl wordy thunderbolts upon the Polish nation. The well known philanthropist, Dr. Nathan Straus, the light of Israel's eye, did not hesitate to cast vindictive slanders at the Polish people. Others did likewise, each trying to outdo his neighbor in gratifying wanton hate for the Polish nation, the protector of the Jews for centuries. Cruel echoes of stonings and crucifixions from the gloomy past of Israel's history were about to be revived. Fortunately overhead, the humanitarian flag of the great republic was floating.

Jewish perfidy and Jewish power secured speakers from among the well known sons of this country, a country whose valiant armies at this time, were fighting across the ocean for liberty and the overthrow of tyranny. Yet on the soil of this great democracy the tyranny of international Jewry was

not only compelling citizens to brand a brave loyal country, without investigation and proof, but was securing, by its intrigues, the unanimous passage of a resolution in the senate of the United States, condemning the Polish nation.

While the heroic warriors of America and the Allies stood shoulder to shoulder over there, sacrificing their lives in order to force tyranny's barrier to the freedom of nations, in this free democracy was unmasked this new Nameless power groping its slimy way over the prostrated body of nations, and driving straight towards its aim—the destruction of Chrstian civilization. This tyranny, hitherto concealed but now intoxicated by its success and its powerful influence in America, has ventured to openly brand and dishonor Poland—to undermine the fair name of a nation and prevent its restoration.

Surfeited with victory, the Jews began to advertise themselves too boldly, thereby revealing the objective of their schemes, schemes which are opposed to the ideals of the new life of the world. Poland may be happy, should this assault upon her honor reveal to the world the danger which today threatens both Poland and America. The difference but this: Poland, after centuries of experience, knows and understands the Jews, while to the United States they are largely an unknown quantity.

But what the real facts show and what is the truth that we can derive therefrom?

The official report of the Polish Republic, the declaration of Premier I. J. Paderewski, the testi-

mony of Colonel Mason, Prof. Vernon Kellogg, his brother, George Kellogg, and the impartial eye witnesses of America's official representatives to Poland: Prof. St. Zwierchowski of Michigan University, Ann Arbor, Michigan, Dr. Fr. Fronczak of Buffalo, New York, Dr. B. Smykowski of Bridgeport, Connecticut, Rev. A. Iciek of Duluth, Minnesota, N. Piotrowski, the president of the Polish Roman Catholic Union of Chicago, Illinois, Lieut. K. Wolski, an officer of General Haller's staff, all called before the Congressional Committee by Congressman John Kleczka, testified most emphatically that there were no progroms in Poland.

The important report of Hugh Gibson, United States Minister to Poland, is to the same effect.

The Associated Press reports from Paris under date of July 27, 1919:

> "Henry Morgenthau, former American ambassador to Turkey (a Jew by birth), appointed by President Wilson as head of the American Mission to investigate reported pogroms in Poland, told newspaper men in Chicago that the short visit, which he had made to Poland, had convinced him that the reports of the pogroms were tremendously exaggerated.
>
> "Mr. Morgenthau also added that Polish Jews sometimes overlook the fact, that equal rights involve equal duties. If the Polish Jews sincerely wish to collaborate with the state,' he declared, 'they must follow the example of their American co-religionists, who consider themselves above all things patriotic Americans.' "

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This was the first impression of Mr. Morgenthau's visit, but we will quote here some excerpts from the official report presented by the Mission of the United States to Poland, of which Mr. Morgenthau was the head.

From Article 7.

In considering these excesses as a whole, it should be borne in mind that of the eight cities and towns at which striking disorders have occurred, only Kielce and Czestochowa are within the boundaries of Congress Poland. In Kielce and Kolbushowa the excesses were committed by city civilians and by peasants respectively. At Czestochowa, both civilians and soldiers took part in the disorders. At Pinsk the excesses were essentially the fault of one officer. In Lemberg, Lida, Wilna and Minsk the excesses were committed by the soldiers, who were capturing the cities, and not by the civilian population. In the three last named cities, the anti-Semitic prejudice of the soldiers had been inflamed by the charge that the Jews were Bolsheviks, while at Lemberg it was associated with the idea that the Jews were making common cause with the Ukrainians. These excesses were, therefore, political as well as anti-Semitic in character. The responsibility for the excesses is borne for the most part by the undisciplined and ofttimes timid officers, who sought to profit at the expense of that portion of the population, which they regarded as alien, and hostile to Polish nationality and aspirations.

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From Article 8.

These excesses were apparently not premeditated, for if they had been part of a preconceived plan, the number of victims would have run into the thousands instead of amounting to about 280. It is believed, that those excesses were the result of a widespread anti-Semitic prejudice, aggravated by the belief that the Jewish inhabitants were politically hostile to the

Polish State. When the boundaries of Poland are once fixed and the internal organization of the country is perfected, the Polish Government will be increasingly able to protect all classes of Polish citizency.

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From Article 10.

Whereas it has been easy to determine the excesses which took place, and to fix the approximate number of deaths, it was more difficult to establish the extent of anti-Jewish discrimination. This discrimination finds its most conspicuous manifestation in the form of an economic boycott. The National Democratic Party has continuously agitated the economic strangling of the Jews. Through the press and political announcements as well as by public speeches, the non-Jewish element of the Polish people is urged to abstain from dealing with the Jews. Landowners are warned not to sell their property to Jews, and in some cases where such sales have been made, the names of the offenders have been pasted within black bordered notices, stating that such vendors were "dead to Poland." Even at the present time, this campaign is being waged by the most of the non-Jewish press, which constantly advocates that the economic boycott be used, as a means of ridding Poland of its Jewish element.

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From Article 11.

Furthermore the establishment of co-operative stores is claimed by many Jewish traders to be a form of discrimination. It would seem, however, that this movement is a legitimate effort to restrict the activities and therefore the profits of the middleman. Unfortunately when these stores were introduced into Poland they were advertised as a means of eliminating the Jewish trader. The Jews have, therefore, been caused to feel that the establishment of co-operatives is an attack upon themselves.

* * * * *

SHAMEFUL MANIFESTATION

From Article 14.

The strained relations between the Jews and non-Jews have been further increased not only by the great War, during which Poland was the battleground for the Russian, German and Austrian armies, but also by the present conflicts with the Bolsheviks and the Ukrainians.

* * * * *

From Article 15.

The great majority of Jews in Poland belong to separate Jewish political parties. The largest of these are: the Orthodox, the Zionist and the National. Since the Jews form separate political groups it is probable that some of the Polish descrimination against them is political rather than anti-Semitic in character.

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From Article 16.

The relations between the Jews and non-Jews will undoubtedly improve in a strong democratic Poland. To hasten this, there should be reconciliation, and co-operation between the 86 per cent Christians and the 14 per cent Jews. The 86 per cent must realize, that they can not prevent a solid front against their neighbors if one-seventh of the population is discontented, fear-stricken and inactive. The minority must be encouraged to participate with their whole strength and influence in making Poland the great unified country, that it required in Central Europe to combat the tremendous dangers that confront it.

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From Article 19.

The Polish nation must see that its worst enemies are those who encourage this internal strife. A house divided against itself cannot stand. There must be but one class of citizens in Poland, all members of which enjoy equal rights and render equal duties.

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From these most important statements of Senator Henry Morgenthau's report we see, that only two cities in the Congress-Poland had excesses which resulted in the killing of 18 Jews during the time of war's disturbance. All other excesses amount to 280—total number of Jewish victims in "the darkest and bloody Poland" as the Jewish press discriminates this tolerant and cultured country, when in Ukraine only Zytomir's pogroms give the number of 450 Jewish victims and famous Ploskurow reaches $5,000 killed ..... the total number of cities and towns in Ukraine, ruined by pogroms amount to 318.

As a cause of excesses in Poland, according to official report, is the belief of the Polish population, that the Jews are hostile to the Polish state. We must admit that it is strongly confirmed by their behavior. We present here, as a document, the official statement given by the members of Danish legation in Petrograd. It reads as follows: "Undersigned members of the Danish legation in Petrograd witnessed on Saturday, April 19, 1919, that the Jewish civilians were shooting upon the Polish soldiers at the railroad station in Vilna. Stating this we are in full consciousness of its importance.

Warsaw, April 25, 1919.
Saksenburg, Dr. John Klein, A. Ernst.

We add here this impartial and important statement of eye witnesses.

Then we read as follows: "The excesses in Lemberg (Galicia) and the so-called 'neutrality' of

Jewish people was enlightened by a political process put before the Circuit Court in Wadowice (Galicia) against the military Zionist organization for its participation in the secret Jewish military society 'Shomer' which organized military, Jewish training, military bands and secret political meetings. The Ukranian paper, "Ukrainskoje Slovo" (in the copy 252), proclaims with joy the following: "Jews are going with us"—(Warsaw Gazette, November 11, 1919). The Jewish militia organized by Zionists was entirely devoted to the Ukrainian cause against Poland. We read an official document from the Ukrainian military staff, dated November 18, 1918, as follows: "In the region of Kleparowska Street (in Lemberg) the enemies Polish forces attacked the whole afternoon, meeting a passionate resistance from the Jewish militia. With the aid of our division the enemy was thrust back on his old position."

We then see Jews in arms, fighting against young boys, students and school-girls, heroically defending their beloved country. Such was the "so-called" Jewish neutrality in Lemberg and Galicia. It was not only open hostility—it was treason.

In Article 15, we are informed of the existence of several political Jewish parties in Poland, and of the possibility of political discrimination due to these parties. We may ask if the existence of exclusively Jewish political parties are to be tolerated in a country, from the point of view of its government? The parties given were the Orthodox, the

Zionist, and the National—but such powerful organizations as the "Bund" and "Social Democratic" —both of which are Jewish and in close touch with the Bolsheviki in Russia and the Soviet government are not mentioned. They are said to be anti-militarist, but to aid the Soviet Republic, after the Peace was signed, they proclaimed a mobilization of all their members from 18 to 35 years of age in Minsk, Lithuania, and White Russia, under the leadership of the Central Committee of Bund. This proclamation threatened the extermination of all reactionary elements there. Such is Jewish neutrality in the Polish State.

From the military excesses the official report proceeds in Article 15 to the economic boycott in Poland, which seems to irritate the Jewish citizens of Poland more than the so-called military excesses. To throw some enlightenment upon this important question, we will present here figures eloquent as to the Jewish ownership in Poland: The total number of Jewish merchants in Poland is 86 per cent—14 Polish merchants in the total 100. In Kracow, the old Polish capital, according to the last statistics, the number of greater merchants in the city is 1650, with only 350 Poles in the number. The lumber, commerce, grain commerce, and all financial activities lie exclusively in Jewish hands.

During the last fifty years, the Jews acquired 40 per cent of the great Polish estates, and they are the tenants of an equal number. We may add here that Jewish husbandry is ruinous to the country, as it exploits the soil to the last degree. Up to 1892,

43,000 small farms passed into the hands of the Jews. In view of this domination of the whole of the Polish economic life, is it not a national duty for all true citizens of Poland in self-defense to arise, and if necessary, boycott Jewish activities? The Polish National Democratic party and its leader—R. Dmowski, were the first to awaken to the danger menacing the country, and to arouse public attention.

The Jews, as is evident by facts, are not only Polish citizens, but also an inimical element who attain prosperity, and wealth of resources from the country of Poland for their own separate Jewish aims. Poland then, is forced to defend and protect her great national treasures and inheritance of long ages and generations. Poland must oppose the parasitic aggressiveness of the Jewish element and cut asunder these economic shackles riveted by the Jews in the time of Russian, Prussian and Austrian yoke. This self-defense is already begun and the Polish press, Polish public opinion, and the voices of the best Polish patriots, are unanimous in its urgent necessity. The first to come forward was the Duchy of Posen organizing a most noble and legitimate defense in societies of co-operation. The powerful growth of co-operatives is increasing and Poland will be benefited if the nation endeavors to establish a powerful co-operative association, excluding the abuse of private capital, and affording to each member an ownership in the wealth of the country. At present the co-operative society in Posen only numbers 270,000 members with a capital

of $200,000,000. In Warsaw, Lodz and other cities, these organizations are increasing.

Poland has not only the full right to such a self defense, but it devolves upon her as a serious duty. We will quote here some words of the great German economist, List, from a remarkable series of articles, written by Attorney Frank Comerford, entitled, "Problems Facing a Stricken World." We read in Article 18 as follows:

> "A nation cannot promote and further its civilization, its prosperity and its social progress equally as well by exchanging agricultural products for manufactured goods as by establishing a manufacturing power of its own. A merely agricultural nation can never develop to any extent a home or a foreign commerce, with inland means of transport and foreign navigation, increase its population in due proportion to their well-being, or make notable progress in its moral, intellectual, social and political development; it will never acquire important political power or be placed in a position to influence the cultivation and progress of less-advanced nations and to form colonies of its own. A mere agricultural state is infinitely less powerful than an agricultural-manufacturing state."
>
> "The purely agricultural nations are thus dependent for the power of effecting sales on the chances of a more or less bountiful harvest in the agricultural-manufacturing nations. They have, moreover, to compete in their sales

with other purely agricultural nations, whereby the power of sale in itself is uncertain; they are exposed to the danger of ruin in their trading with agricultural-manufacturing nations by war or new tariffs, whereby they suffer the double disadvantage of finding no buyers for their surplus agricultural products, and of failing to obtain supplies of the manufactured goods they require. An agricultural nation is a man with one arm who makes use of an arm belonging to another person but cannot, of course, be sure of having it always available. An agricultural-manufacturing nation is a man who has two good arms of his own at his disposal."

List further points out, that the relative cultivation of the agricultural and manufacturing arms of a country possessed of an ample and fertile territory will give that country a population twice or three times as large as it could secure by the development of the agricultural arm alone, and maintain its vastly increased population in a much higher degree of comfort. He points to Poland as an example.

He considers, that had Poland developed her manufacturing arm, besides retaining her national independence, she would have exceeded any other European country in prosperity. To use List's words: "Go to fallen Poland and ask its helpless people now whether it is advisable for a nation to buy fabrics of a foreign country, so long as its native manufacturers are not sufficiently strengthened to

be able to compete in price and quality with the foreigners."

Poland indeed has had this economical experience and will endeavor now to have her own two arms well developed and thus be enabled to protect her national life to which must belong all true citizens of the country.

The reconciliation of 86 per cent of Christian people in Poland with the 14 per cent of Jewish Minority, according to Article 16 of report can take place only when this minority ceases to demand "special privileges" and is content with equal rights, and a participation in all the duties which may tend to a unified Poland. Never in the history of Poland has she made any discrimination as to the creed, or race of her citizens. Her historic banner ever carrying the motto: "For Your Freedom and Ours." But what nation can tolerate a treasonable people in its midst? The only issue in this case is to become a true Polish citizen, and to assume all the duties and obligations that this may entail.

Several commissions were sent to Poland to study the Jewish problem, but failed to reveal the true situation, as pertaining to the past or the present. It must be, for instance, known that a terrible pogrom of Polish citizens took place in the revolution of 1905, when the Jewish provocators conducted Polish working masses to the bullets and bayonets of the Russian soldiery. Or later, in the Austrian invasion of Galicia and Lemberg, under Prince Frederick Hapsburg, in 1917, when the entire slaughter reached 34,000 Polish victims—a slaughter

induced by the treachery and denunciation of the Jews. Such a commission or investigation of the pogroms, treachery and abuse, caused by the Jews in Poland, will reveal to the world the iniquitous things done by these people in Poland, and will confirm the patience, tolerance and Christian spirit of the long-martyred people of Poland.

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To the above mentioned extractions from the report made by Senator H. Morgenthau, we must add some important statements from the report made by the members of the mission: Gen. Eggar Jadwin, United States Army, and Mr. Homer H. Johnson. We read as follows:

Article 3.

"To the basic factors of the present situation must be added the cross-currents of factional aspirations and international intrigue caused by the great War. During the German occupation of Poland, the Germanic character of the Yiddish vernacular and the readiness of certain Jewish elements to enter into relations with the winning side, induced the enemy to employ Jews as agents for various purposes, and to grant the Jewish population not only exceptional protection, but also the promise of autonomy. It is alleged, that the Jews were active in speculation in foodstuffs, which was encouraged by the armies of occupation with a view of facilitating export to Germany and Austria. Notwithstanding the patriotic attitude assumed by many prominent Jews, the number of Hebrews employed by the German forces and occasional cases of denunciation by Jews added fuel to the flame of prejudice. A sensitive Polish nationalism (we think patriotism) has been resentful of any self-assertion from a minority, whose very language recalls the heavy hand of the oppressor. It is

not merely for his alleged German sympathies that the Jew is regarded with antipathy, but also for his supposed relation with the Bolsheviks.

The Polish masses and soldiery who have come in contact with Bolshevism, class the Jews as its supporters, and at Pinsk, Lida and Wilna, where serious excesses occurred concurrently with military operations, their argument was in each case, advanced by local military authorities in partial explanation of the occurrences. It is also often asserted that the chiefs of the Bolshevist movement in Russia are Jews of Poland or Lithuania, and there is no doubt that they played a prominent part in the Bolshevik government of such cities as Wilna, Lida and Minsk before the capture of those cities by the Polish army. The pogrom of the Jewish Socialists belonging to the "Bund" party is also adduced as a proof of Jewish sympathy with the Bolsheviks, though since the Russian revolution, the "Bund" has allied itself with the moderate element (Mensheviki) among the Russian Socialists.

* * * * *

Article 7.

The question of the popular education presents some possible difficulty. From American experience it is concluded that the public school with universal instruction in the national vernacular, is one of the strongest forces toward the creation of a homogeneous body of citizens, speaking one language and expressing themselves on the basis of a common complex of social and political notions, however, much they differ on religious and cultural questions. In order that the Jew may fully enjoy his privileges, and faithfully fulfill his obligations as a citizen, he must understand them, in the same sense as his Polish neighbor. It is by means of public schools, that Poland will lose its approximate 85 per cent of illiterates (according to Polish statistics, 75 per cent) and teach its people, not only common school subjects, but also the great principles of liberty and the rights of man,

and by raising the level of popular knowledge arrive at a point, where it can draw its state officials from the people at large, who will, by association in their school years, have acquired common understanding impervious to propaganda or prejudice. While, therefore, the adoption of the treaty was essential to the integrity of Poland, it will, in carrying out the educational paragraphs, be well for Poles and Jews to keep in mind American experience in public school development, and carefully to weigh the question, whether the permanency of the separate school plan is advisable.

* * * * *

Article 8.

The excesses mostly took place either when the Republic was in process of organization or under the stress of military operations. For example, the outbreak in Kielce occurred on the day of the armistice, November 11, 1918. At Lemberg, while the outbreaks occurred a little later, November 21-23, 1918 it was at the close of the hostilities between the Polish and Ukrainian elements of the population. The Pinsk outrage April 5, 1919, was 30 days after the capture of the town from the Bolsheviks by the Poles, but was a purely military affair. The Czestohowa riots on May 27, 1919, while based on the supposed shooting of a Polish soldier by a Jew, were not connected with a military operation, and occurred after both military and civil governments had been established. Only after five deaths, was the outbreak arrested. These five deaths are the only fatalities from mob violence in Congress-Poland discovered, or reported to us since the establishment of a stable government in the Republic.

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Article 12.

In spite of the existing anti-Semitism arising from very diverse factors we are convinced, that religious differences, as such play therein a relatively

slight role, and that the Polish nation is disposed to religious tolerance and self-control in religious disagreements. The ending of the war, the removal of external menace, and the revival of industry will reduce the present common irritation caused by abnormal conditions.

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Article 14.

With political security, industrial peace, and open market, with no foreign debt, not offset by foreign receivables, Poland, safeguarded by the League of Nations and abundantly provided as she is with natural asset in property and man power, becomes an excellent commercial risk for foreign capital.

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That is what the official report of the United States Mission disclosed to the world, having visited Poland, Lithuania, White Russia, remaining there from July 13, 1919, until September 13, 1919. What of the pogroms or the manifestations, or such an article as appeared in the "Neue Freie Presse" of November 30, 1919, in which an eye witness estimated the number of Jewish victims in Poland between 2,500 and 3,000? . . . . Or such an essay, in the "New Republic" of August, 1919, entitled "Poland and the Jews" by H. N. Brailsford, who describes the persecution of an Orthodox Jew for no reason, except that he is not a Catholic Pole, because his rulers, the Poles, are "politically and culturally an immature and backward people, who massacre as brutally as ever Turks massacred Christians." . . . . ("Free Poland," October, 1919, "The Jewish Question in Poland.")

It has already been shown that in Poland were no pogroms and never could be.

The Western culture of Poland and her high Christian standards do not permit murder or bloody force as a weapon of contempt or vengeance. The ethics of the Jew, derived from the Talmud are vastly different. The Germans—whom they served so humbly—call the Jews "Vampires" who acquired seventy-two millions of marks on the military ruin of Germany. It has been proved from history that the Jews have made enormous fortunes in European wars. It was so during the Napoleonic wars, and also during the Thirty Years' War. The army of profiteers is devastating Russia, Eastern Europe and Poland, seek, by means of propaganda and finance, to compass the ruin of the entire Europe.

However, we see now a gradual growth of anti-Semitism, not only in the feelings of the lower masses, but in an enlightened public opinion, and in the press. Not only Germany, Austria and Hungary are branding their activities, but even England is raising her voice against them. Many attacks upon the Jews have appeared in the columns of the "Times" recently, holding them responsible for the Bolshevisms of Russia. The "Times" correspondent, a British officer from Russia, states that Jews form from 80 to 90 per cent of the Bolshevik commissaries. Another letter in the same daily repeats the charge, that the Jews are the principal leaders in the Bolshevism conspiracy all over the world. The most significant article was signed by "Verax" stating that Judaism is a religion of revenge, and the Bolsheviks' fearful acts, are a retribution on the Jews because of their former perse-

cution in Russia. In Blackwood's Magazine—one of the most reputable monthlies in England,—and also in "The National Review," appear similar attacks upon the Jews, while the "Morning Post" frequently directs attention to their wrong-doing. The French and Italian press also show marked signs of irritation at times.

This brings us to some of the real facts of our great historical moment. We see the terrible outbreak of civil war and revolution in Central Europe where the Jews are at the head of riots and arrests. In the cities of Kiel, Berlin, Leipzig, Essen, almost all leaders are Jews; in the district of Ruhr—Wilhelm Bierfield commands a hundred thousand workers. The Spartacides of Germany stretch their arms to the Bolsheviki of Russia for a closer union and co-operation, but an immovable wall stands between—that of heroic Poland and her incomparable, devoted army. The "Chicago Tribune" (April, 1920), about this situation goes on to say in an editorial, "Poland and the League.":

"Poland is virtually the creation of the League, which seemingly intends it shall carry on a war with Russia, while the powerful members of the League feel their way around towards making trade arrangements with Russia.

"Poland shall defend western Europe from the Red armies while the signatories of the covenant get the trade of the people back of the Red armies.

"The Poles announce their willingness to deal with the violent aspects of bolshevism while the Allies deal with the profitable side. Probably con-

sent squares all things, but it hardly explains the operation of an altruistic assemblage of nations the purpose of which is to prevent war by a just threat of overwhelming power." And then again:

"If Poland is overrun, Europe will have the Russians nearer and the Russians will have new fields of material supplies. The Allies are determined, apparently, to have neither peace nor war with Russia, but always to be embarking upon some enterprise which will promise all the disadvantages of defeat and contain no prospect of any of the profits of victory."

Against this Polish wall is raging the fury of the united Jewry of the world. The Calumnies of pogroms were discredited, but their powerful weapon yet remain—finance—gold. Poland is devastated and ruined, all her resources are destroyed. The Polish government is being created anew, and is maintaining an enormous fighting force of 700,000 on her eastern frontier of 1,600 miles. Poland is bravely checking and holding back the Red avalanche, but Polish finances are terribly shaken and need time to recuperate. Here, then, is the weakest point for the attack of her sworn enemies. We read recently (March, 1920) such an appeal in the (Chicago) "Sentinel" (a Jewish weekly paper), which says:

> "The American Jews should make up their minds to fight Poland financially and economically on every score, and especially to prevent Poland from raising loans in this country. Poland finds itself today in terrible financial

straits. She is actually on the verge of bankruptcy. Not only the Polish exchequer is empty, but it has no source of income because the Polish farmer is pauperized; the Polish industries are ruined. Raw material there is none, and the number of unemployed is increasing from day to day. Poland cannot possibly exist without vast credits in America. If the leaders of American Jewry can convince the great financiers in this country not to grant Poland loans until Polish Jews are emancipated, and the treaty executed, Poland will have to emancipate the Jews, for if placed in the alternative: "Perish or emancipate the Jews and live"—even the most biased Polish anti-Semite will prefer the latter."

The cry for "the emancipation" of the Jews in Poland shows the urgent necessity of emancipating the Poles in Poland from the Jewish yoke. Notwithstanding this situation the high and noble Polish spirit—the unflexible, historical spirit of a truly Christian warrior—was expressed at the opening of the Polish Diet in Warsaw, when the speaker, Trabczynski said:

"It is because we have suffered so much at the hands of our former oppressors and their cynical cry: "you must become German!" still rings in our ears, that we cannot imitate their hauteur and their lack of justice. We will not revenge the wrongs that we have suffered on those of the German nation, whom Providence placed in the care of the Polish nation. The

high traditions of our past prompt us to assure them, that they come into our commonwealth on the basis of equality, as free among the free. We do not doubt at the same time that they will not refuse to participate in the task of strengthening the welfare and future of the Polish commonwealth."

These words addressed to the greatest oppressor of Poland—Germany—includes all Polish enemies and they were greeted by a storm of applause, because expressing the real feeling of the Polish soul. But the Jews are doing their utmost to destroy Polish finance and her loans, drive starving, bleeding Poland to bankruptcy. The situation of the country is really tragic, but she has a noble and vigorous support, of the President of the United States, W. Wilson, Secretary of War Baker, Mr. Hoover and General Bliss, who presented before the Congress Committee the most appealing situations in Europe and especially in that of Poland, asking for immediate assistance.

The Jewish Press goes still further in its attack upon Polish nation. We read in the "Maccabean" (March, 1920) under the title, "In Halb-Asien"—what means Poland—a manifesto issued by the Jewish members of the Polish diet, on account of the passing of the Sunday Trading Bill in Warsaw, which makes it unlawful for all the inhabitants of the Polish Republic to work or trade on Sunday and other Christian holidays. Sunday is thus observed in many American states. The Jews raised a cry of persecution and strongly opposed this law.

The deputy, J. Greenbaum, exclaimed the session of the Diet in Warsaw: "For this you will lose Lemberg, Vilna and Minsk, as you lost Danzig and Eastern Galicia." This exclamation is very significant and full of hidden meaning.

Twenty million dollars are supposed to be raised in America by American Jews to protect the trade and commerce of their brethren in Poland, Mr. H. Morgenthau proposed as a solution of the Jewish problem in Poland the raising of a $150,000,000 fund for the financing of industries to aid Jews. We see then a great financial attack and economical war to be waged on the Polish people, but we believe, the cruel plan of destruction and subjugating cannot be fulfilled. The Jews of America demand and call for the organization of an "International Committee on Jewish Rights," to be established as an international representation of the Jews of all countries, to protect the interests of Jewry throughout the entire world. After the successful experiment of a United Jewish Committee in Paris —which exerted a strong influence on the affairs of the Peace Conference, the Jews are endeavoring to establish a visible head of their world Nameless power.

As to the influence of the Jewish mind, with its history, traditions, and spirit on the American life, we quote the given extract from an article which appeared in "Life" (New York, Page 983), entitled: "The Jewish mind in these States."

> "We have cherished and honored in this country during the last twenty years a type of

mind totally different from any of the types to which our government owes its organization, our commercial system development, our country its growth. It is the most destructive mind in the world, the most grasping and unabashed, one of the ablest, one of the most inspiring and in its own view the most concerned for human welfare."

And a little farther:

"There is great modesty among our public writers about talking about Jews. In the newspapers they are an immense power. They are far above the average in intelligence and adaptability."

And then again:

"But the Jewish mind is a totally different instrument from other minds that operate in these States. It has a different background, different racial instincts, different traditions, and with its abilities and increasing grasp on all public concerns it is a factor of our future that deserves prayerful and attentive contemplation."

* * * * *

In spite of all Jewish provocations, of their conduct in favoring Poland's enemies, their denunciations and attacks against the Polish troops, their extortion, usury, and shameful profiteering, condemned even by the Rabbis of Lemberg, the Poles did not loose their self-control. True to their Christian culture and traditions of historic tolerance they

often defended the Jews from attacks by foreign elements. The American Committee of Congress, which was asked to refuse recognition to the Polish Republic, sine die had to adjourn because no satisfactory evidence was furnished. Such was the foundation of malicious defamations and contemptible demonstrations against Poland. But were these public calumnies ever recalled, the wrong righted and Poland's name cleared? Did the press of America rise up indignantly against these malicious falsehoods?

The statement of J. Schmidt in his work, entitled, "The Modern History of German Literature," is fully verified after nearly a century, "that the Jews are an inviolable power in the press and constitute a 'real chosen people,'" who can spit upon everything and offend everybody, but no one must dare to criticise them or pass judgment upon them. The Jewish gold, their influence and their spell in the moral verdict against Poland in this country was a triumph that is really alarming. Is that not an audacious attempt to control the nation's moral ideals and does it not belittle the authority and independence of a free people's opinion?

Alas, the sinister moral hypnotism of Israel is far too powerful. An appeal by Premier Paderewski to President Wilson was necessary, that this arbiter of Justice appoint a committee to investigate charges against Poland. But even here it was difficult to overcome Jewish resistance in order that justice might be done. To establish Poland's inno-

cence, to disprove these unfounded attacks,—for which the entire world should brand the Jews,—great efforts were necessary.

Before the Peace Conference in Paris—the tribunal of the Allies—and before the eyes of all mankind, the past of Poland is open, furnishing documentary proof of what she has done for the Jews, and for humanity. In these written documents, covering ten long ages, is shown the integrity and character of the nation. In face of this, if today "strong" nations are allowed, nothwithstanding the condemnation of force—to demand through the Committee of the Allies, a "New Poland," losing sight of her long historical past, the assurance of rights for the Jews and "special privileges;" then historical service is held out lightly, and justice towards the weak is but a travesty.

Poland, insulted and attacked on all sides, her town and rural population neglected and poverty-stricken today, because she received within her borders the Jews expelled from both the East and the West; giving these people shelter, and undertaking to bear the poisoned burden of other nations —that Poland is punished today. The Jews on her territories have already reached the following striking proportions to the native Poles:

In the year of the first partition (1772) Poland had—according to the prominent historian, Staszyc —a Polish population of 15 millions with 500,000 Jews; in 1790 she had 300,000 Jews with a Polish population of 8 millions; the Duchy of Warsaw had in 1810 a Polish population of 4,300,000 and a Jew-

ish population of $300,000. Thus their numbers increased as the Polish body became enslaved and infirm until the present monstrous ratio of 12 to 14 per cent was reached; while the other nations of Europe are only able to bear with impunity, a ratio of from 2 to 5 per thousand of their respective population.

Small wonder that such an adjudication of the Polish cause compelled the chairman of the Polish Diet Trabczynski and Korfanty, deputy of the Diet —to appeal in the name of the nation to the people of the United States and their powerful press.

The appeal states, that Poland has other minorities—Mohammedan, Armenian, Protestant, even Germans—which have never filed a complaint against her. It concludes with a most emphatic declaration that those all Jewish attacks are inspired by the desire to aid Germany and the Russian Bolsheviki, to whom a strong, free and Christian Poland is a menace.

How much the Jews fear an increase of the growth of Christianity, and how carefully they watch every development in that direction is evident from an article entitled, "The Pope and Zionism," published in the "Maccabean" for April, 1919. The author while praising the Pope for his good will towards the Jews and Palestine, greatly laments the change of sentiment in France and the growth of Clericalism which—the author claims—is the usual reaction of victory. The author declares Marshall Foch, French commander-in-chief, is a decided clerical. A change is observable too in the former rad-

icalism of President Poincare. It is surprising that this true son of Israel sees in this increase of religious feeling a trend toward a policy to regain control over the Latin Christians of the Orient. That is the reason for the Pope's change of views, says the author, and tries to warn Rome against France. The Jews perceive and quickly seize the dominant currents of national tendencies, but they cannot penetrate the depths of things and discern life's truth and the laws established for mankind. However, the warning signs to Jewish thought and conscience are not lacking—the elements are filled with admonitions, and the ominous inscription of "Mene, Mene, Tekel, Upharsin" is again visible.

CHAPTER VIII

THE FLAMING SIGNS AND THEIR MEANING

WHY do these murderous pogroms constantly follow, like a dark shadow, in the wake of the Jews, wherever they are, or whereever they go? What does it mean?

The upper classes in the nations: the diplomats, the learned, the writers, the legislators, the people of thought and reflection, protect yet the Jews and submit to the hypnotism of the Jewish spirit. But the plain people—the very life and brawn of the nation—the masses that cannot argue, but feel upon their backs the burdensome iniquities of usury, drunkenness, prostitution, the undermining of faith and the destruction of the high ideals of life—these arise more and more, in despondent revolt. They undertake their own retribution, filled with blood, revenge and crime. We must quote here some accounts of the massacres in the Ukrainian hell, based as a report of the Russian Red Cross Society:

Petflura's troops plundered about 182 small towns and the number of killed reached 15,000; Sokolosky's bands destroyed 62 communities, committing about 3,000 murders; Zeleny's bands destroyed 75 communities, 2,000 killed; Struk's bands, 41 communities destroyed, 1,000 murdered; Sokolov's bands—38 destroyed, 2,000 killed; Grigoriev's bands 40 destroyed, 6,000 killed; other bands killed about 1,000 and destroyed 16 villages.

It is certain now that the number of Ukrainian victims amounts to 40,000 killed and, including the number of maltreated, amounts to about 100,000.

How should this fearful slaughter be regarded by the world, in comparison with 280 murders in the whole of Poland during the terrible unrest of the great world war.

Bloody riots also took place in Checho-Slovakia near the Hungarian frontier, in Letvia, and in Riga, where the press bureau gives the following explanation: "It was brought to light in Riga that the treasonable elements—almost exclusively Jews—had guided by flame-signals the artillery fire of the Germans. The traitors have been caught, court-martialled, and shot." In Prague, Jews were severely beaten for their Pro-German activities. Then Anti-Jewish riots, with bloody results—spread in Berlin, Saxony, Hamburg, and Bavaria.

A German publication, "Der Deutsche Volkszat," writes: "We Germans—Anti-Semites—openly avow that we justify every means resorted to in order to be ridden of the Jews. Also, that we have nothing against pogroms, provided they accomplish our aim." Such is the attitude of the part of German press towards the Jew in Germany. The Germans realized perfectly the danger threatening them from Jewish influence, and recently the All-German Alliance sent a delegation to Wilhelm Hohenzollern, declaring that the restoration of Germany was possible only under condition—that all Jews to the fourth generation be regarded strictly as aliens.

The same severe resolutions were taken by a once strong advocate of Jewish rights—the Progressive Kadets Party in Russia, whose organ, "Ruskaja Reich," writes: "Russia in her present fatal situation, must treat the Jew as an alien; as he has no duty towards Russia, equally, he will have no right to participate in Russian national life." The Jewish press in quoting this remarkable revelation of Russian Progressive Party, expresses long and bitter lamentation.

The Austrian Expulsion Decree affected 100,000 Jews in Vienna—chiefly from Galicia. This decree charged them principally with excessive profiteering. At the same time, many riots occurred in Vienna. The Christian Social party included in its platform, that Jews must be treated as foreigners in Austria, and that the rights of citizenship be denied them.

Is not this unanimity of national sentiment and opinion most striking and eloquent?

The human soul trembles at the darkness of the dreadful murderous excesses, while reflective minds ponder and question, why Christian nations show such barbarous ferocity against the Jews—a ferocity never directed against other nations, even their enemies? Why do pogroms today, as for many centuries, afflict the Jews exclusively? What is the meaning of this universal passion, which drives its possessor to such insane fury when visiting indignation upon the Jews?

"The weapons ye use, by such shall ye perish". Is it not high time to heed the eloquence of experience and carefully interpret the flaming signs of

time? Throughout the entire East pogroms and riots are repeatedly reported—then the scene is changed—and they shift across the ocean, and assume the form of horrible massacres even in Argentina. These massacres occurred shortly after the Jewish manifestation, which condemned Poland for alleged pogroms upon her soil. Upon all these ghastly horrors, the world's press maintains a silence. It does not catalogue, nor brand these guilty nations, but makes Poland only the scape-goat for all their heinous crimes and outrages. Names and places are given, outside of the territory of Poland where crimes are committed by other peoples, nevertheless, they are maliciously ascribed to Poles. As the Jews were intimately allied with the present governments of the Bolsheviki, the Ukraine, Hungaria and Germany, they dared not testify against them, but, in conjunction with them, the Jews must first crush Poland, the nation most dangerous to their present schemes, leaving other accounts for some future adjustment.

Here is one example from many. I have before me the New York "Herald" for Monday, May 26, 1919. The cartoon depicts human bodies strewed about the ground in heaps while others are lying in the ranks. Above the scene, in large type, the following inscription was placed: "The Jews robbed, murdered and driven out of their homes during pogroms in Poland." Underneath the cartoon an innocent, explanatory note read: "The victims of a massacre in Kishinieff." This city noted of old for its Jewish pogroms, is a Jewish nest in Bessarabia,

Russia, and the "Herald" credits these murderous attacks to Poland. Many similar instances might be given which are misleading to the reading public. The telegraphic agencies of Berlin, Haga, Stockholm and Copenhagen spread broadcast these ignoble falsehoods. Correspondents such as Herman and Louis Bernstein (Jews, the last by real name Lewis B. Namier), apparently an eye witness, L. Kaplan, Israel Kohen and others have circulated these and other calumnies in the London and New York press. Subsequently it appears that Namier-Bernstein was not an eye witness of these Jewish massacres, but a ministerial official in London.

Poland's enemies sometimes occupy high places and malign her, while enjoying the liberty and protection of a great and democratic nation. Israel Kohen, of London, through the Jewish and English press, has directed a series of venomous articles against Poland. These vile slanders are propagated whilst Polish protest and denial are unavailing, and all unheeded by the servile press. Fortunately, among the correspondents, there were eyewitnesses, such as Cameron MacKenzie of the "Buffalo Courier" and Frank Cameriord, of the "Chicago Tribune"—men of noble courage and honor to champion the truth, notwithstanding intrigue in high places, but such voices are rare and infrequent when a Jewish proclamation is directed against hated Poland.

The Jews, associated intimately with and constituting no mean portion of the Bolshevik, Lithuanian, Ukrainian and Russian governments, dare not brand or oppose them, and, though murdered

in great masses in Ukrainia and Wolyn, they dare not raise their voices in public protest.

Some curious revelations of Jewish politics are given us by V. Zabotinsky—in the "Palestinian Hebrew Daily" who writes as follows: "If we had united with the Ruthenians in Galicia, the Lithuanian, the White Russians of Pinsk, Mohilew and other races, who knew the true nature of the Pole, this bloody spectacle of pogroms might have been averted". Then—he concludes—"the Poles would not have rushed to destroy us, but would have licked our hand—the natural procedure of this race with anyone, who has nails". This is the attitude of the Jewish press towards Poland.

Some information, as to the relation of the Jews with the Bolshevik government, is given in an official report, issued by General Denikine. This report was published by the "Chicago Tribune" (of January 17, 1920) and shows Jewish participations in the Bolshevik government in Southeastern Russia. We read as follows:

> "North Caucasus republic, with headquarters at Piatigorsk—The Chairman of the district council was Andriefsky, a Roumanian Jew. The chairman of the executive committee was Rubin, a Russian Jew. Vice chairman, Duniefsky, was a Russian Jew. The members were Schenderman, alias Kriny and Rogonsky, one of the murderers of Gen. Bogaevsky, a brother of Ataman of the Don Cossacks.
>
> "They placed in prison intellectuals, burgeoise, and officers, with the announced threat to kill them, if there were uprisings against the Bolsheviki.
>
> HEAD OF REDS
>
> "Sorokine, head of the Bolshevik troops in this region, was against the Jews. He killed all of those

named above, but was unable to seize control of the government. He was himself arrested and killed. For the death of these Jews, the Bolsheviki killed seventy-five persons at Kislovodsk on the night of Nov. 2, 1918. Among the victims were Gen. Rovzsky and Gen. Rodko-Dimitriev.

"Nearly all wealthy men in above towns were Jews and not one was killed.

"The Commissary at Taganrog was Sterlin, a Jew workman. Also deputy from Taganrog at peace conference at Brest-Litovsk. Several persons were shot without trial.

"At Ekaterinodar the commissary for the interior was Bronstein. He ordered that all women between 16 to 25 be socialized.

STORY OF TSARITZIN

"Tsaritzin was the first town in which Bolshevism appeared in Russia after the revolution. The leader was Minine, his wife was a Jewess. His assistant was Yerman, a Jew. Minine was the principal commissary in city, a member of military council and remained there until the volunteer army took the city, June 17, 1919. Yerman was killed in 1918. He was succeeded by Rouvim Levine, a Jew. The Bolsheviki decided to collect 5,000,000 rubles from the rich of the city. In charge of this task was Leiba, Abarbarchouk, a Jew. The chairman of the commission which decided who was to be killed was Trotzkine, a Jew.

"Ekaterinoslav was a leader of the movement, Krapinsky was a Jewish student. The chairman of the extraordinary tribunal was Abram Zoublov, a Jew. The judges of the tribunal were all Jews.

CHARGE AGAINST RICH JEW

"The commission against counter revolution was composed entirely of Jews, the vice chairman being the son of Soloman Sliezberg, a wealthy and widely known Jew in South Russia. Just before the arrival of the volunteer army, thirty persons were killed by

the order of Moglevsky, a Jew. Among the secret agents of the commission were many Jewish girls. Among the 1,500 men killed by the Bolsheviki in this city were only four Jews. The bodies of the four were the only bodies given to relatives for decent interment.

"The military commissary was a lawyer, Naoum Livsbitz, a Jew. The members were Gesken and Schwartz, a Jew. The commissary of agriculture was Havsky, a Jewish workman from the pipe factory. The commissary of the University was Heifez, a Jew. The commission in charge of the middle schools was composed of Broustein, Pinek, Fishman and Vitkin, all Jews. They converted the church of the largest college into a theatre. The ministers and priests of all religions, except the Jewish, suffered many indignities at the hands of the Bolshevists. Only the rabbis were respected.

IN FOUR TOWNS

"In Bakhmout, Pavlograd, Nikopol and Alexandrovsk, nearly all of the commissaries were Jews. In charge of the requisitions were Silberman and Epstein. Before Easter the Jewish population received flour to make matzos, and the Russian population received nothing.

"In Pavlograd all the commissaries were Jews.

"In Alexandrovsk the chief judge was Mossel; chief of the tribunals was Kreingel. Lepsky was in charge of the hostages. When the volunteer army approached, all the Jews in prison were liberated. The financial commissary was David Zaslavsky. He was replaced by Birnbaum and Fouterman. The chairman of the council of workmen and peasants was Mikhelovich, a Jew; as heads of the department of education were Zaslovsky, Stein and Herfez; the commissary of industry was Abramovich. Among the commissaries were no Zionists. All were Talmudists.

SITUATION AS TO KARKOV

"Kharkov—Kagan and Routgeizer were in charge of the affairs of the Russian church. Without their permission the people could not marry or bury their dead. By order of three Jews—Abram, Rafall and Preis—the church of the school for priests was turned into a club for the Red Guardians, with permission to serve alcoholic drinks there. Only three newspapers were allowed to appear. The publisher of the News was Epstein; his assistants were Reitstein and Ravich.

"Gaft was chairman of a commission to seize all valuables in safety deposit boxes. The rich of Kharkov were ordered to pay 40,000,000 rubles. The chairman of the committee to collect this money was Doukarevich. His aids were Schliosberg, Rozeselis and Zyrboliansky. The chairman of the committee on financial control was Nathan Aronovich.

"The chairman of the committee on public institutions was Rafail. To a family of a Bolshevik Jew who was killed the Bolsheviks gave 15,000 rubles. The family of a Russian who died under the same circumstances received 25 rubles.

"In the agriculture department were 2,000 employes. Of these 1,300 were Jews."

Going back to the Ukrainian pogroms, it remained for Mgr. Felix Sznarbachowski the Polish priest to raise his voice in protest against the massacres of the Jews in Wolyn and Southern Russia by bands of Petlura, Grigorijew, Machno, Zelenoj, Struk, etc. Rev. Felix Sznarbachowski, in an open letter addressed to Mr. H. Morgenthau, Chairman of the International Commission to Poland, begs for assistance against the soldier bandits, who with a cry "Kill the Jews" threatened to exterminate them as a people in Russia. Such wholesale slaugh-

ter as had taken place in Kijow, Zytomir, Human, Olyca, Tulczyn, and hundreds of other places, in Proskirow and Zytomir reached its height. The soul shudders at the very thought of these awful atrocities, yet but little notice was taken of these Ukrainian and Russian pogroms in the world's press. It remained for this Polish Catholic priest, already mentioned, to make a stirring appeal in order to awaken action. As of old, the large-hearted Poland responded, sheltering and protecting these persecuted masses—formerly her own persecutors.

The Catholic Jews of Warsaw were alive to the wrong being done to Poland, and petitioned the Allies in Paris, warning them of the danger of developing a separatism in the nation, and establishing a "State within a State". They also filed an emphatic protest against the notorious cheders—Jewish schools, denouncing them as breeders of hate and exclusiveness—a veritable Chinese Wall, dividing the people of one nation.

The Polish Jews rejected all "special privileges", and desired only equal rights in the nation. These were Jews who were reborn by the Christian spirit—whose hungry, shivering souls, desirous of warmth and loftier heights, were taken into christianity's creative embrace. We greet with joy the blessed rebirth of this ancient people, who, if he should reject his torpid and poisonous doctrines, would may be become really "a chosen people", and reach a height of glory, possible to his inborn genius.

Deep fissures are appearing in the hard moral

crust of Israel's soul. According to Einspruch—a converted Jew—who spoke before the Central Methodist Episcopal Congregation, in Chicago, in October, 1919, the number of Christian Jews in the country is increasing. He warned America of the danger from the Jews who have lost their faith, fallen into radicalism, and become its leaders. He cited the example of Trotzki, Radek, Berkman, and others—some of whom became agitators, while others occupy university chairs, teaching the youth, and inoculating them with the poison of rebellion and moral anarchy. He appealed for the Christianization of Jews, of whom Chicago has, he stated, 30,000, while Austria has 270,000. In Boston, Leopold Kohn also made an appeal for the Christianization of the Jews. "The reading of the New Testament" he remarked, "is prohibited", and they are taught that the chief aim of the christian is the extermination of the Jew. He expressed his delight that a mission was about to be formed in Boston to christianize the Jew, and deplored the awful massacres in Russia and Austria. "Of these massacres" he added, "England had full knowledge, but suppressed it".

It seems peculiar that England should send forth a committee to investigate the pogroms in Poland, and place at its head an Orthodox-Jewish banker—Sir Shalome Samuel. This was ridiculed and critized by the English press, particularly by G. K. Chesterton, in "The New Witness".

At a meeting of Episcopal clergy in New York (September, 1919) Rev. John J. Zacker, Superin-

tendent of Jewish work for the diocese of Philadelphia, stated that if the Jew was left out of the program for only a short time, it would be a failure.

"The Jews control the world," said Mr. Zacker, "and if Christianity is to convert the Jews it must be attempted at once."

Bishop Thomas J. Garland, of the Philadelphia diocese, declared the question no longer could be held as a mere diocesan question—that it had become national—and further asserted that the Americanization of the Jews had become secondary to their Christianization.

"Eighty per cent of the American Jews", he added, "have lost interest in their own religion, and are rapidly becoming atheists." ("Detroit Journal," 9-24-19.)

We must add, that this statement intensely interested the American clergy from Philadelphia, where the Jews number a million.

The signs of the times are distinctly apparent. The inflexible truth of existence is sketching fiery signs upon the walls of life. America is heeding this powerful appeal..... Vigilant sentinels, aflame with youthful enthusiasm, are on guard. The Episcopal Convention, in session at Detroit, during nearly all of October, 1919, raised high the banner of active Christianity, and the union of all Christian churches throughout the world. A good beginning was made by uniting the old Puritanic church with the Episcopalian. A fund of one hundred millions for mission purposes was devoted with an enthusiasm, that promises great success. The Epis-

copalians determined to make amends for the error and neglect of Christianity in regard to the Jews, and in future, will include them amongst other peoples who have their tender missionary care.

It seems that the great, enthusiastic Republic, whose sons so valiantly and courageously sped across to help save the endangered liberties of European nations, is about to render another immortal service to humanity, by nobly undertaking the rejuvenation of the world, the initiation of militant christianity, and the apostleship of truth and justice. What an enormous field of wrongs and long neglected disorders, await these blessed rejuvenators of spiritual rights—these soldiers of the Cross, fighting for the brotherhood of the world.

Attention. . . . The affairs of humanity are being weighed. A New Era demands action, enthusiasm, and co-operation. The tragic past is vanishing, and on the eve of its departure, points to the warning signs, pregnant with life or death, rebirth or annihilation. At the brink of the ruin, wrought by the German-Jewish infection, stands the great Russian giant, propagating the germs of his moral plague—Bolshevism, while all the nations of the world are suffering more or less from his deadly infection. The growing danger of America, was referred to most feeling and strongly, by Dr. W. S. Hornaday, a member of the American Defense Society. We quote from his address:

"At this very moment the lying lure of Bolshevism is working day and night to plunge the whole civilized world into chaos and ruin. Russia,

Germany, England and America already are heavily involved. Spain, Sweden, Egypt and Chile are in the preliminary stages. In America, high-brow Socialism, I. W. W.'ism, non-partisan league-ism, and Bolshevism are in spirit and in purpose one and the same thing."

Some enlightment on this subject was given recently by H. Nossig—a prominent Zionist writer, who in a series of lectures in Vienna asserted, that Socialism, born of the Jewish spirit, embraces the whole of humanity, and opposes the ideal of Democracy and Christianity, replacing them by triumphant international Socialism, headed by the Jews as the oldest and most deserving people of the world.

But instead of this luminous future, the present moment looks threatening. The fearful murders perpetrated in Southern Russia, where the Jews are most numerous, fill the world with foreboding and horror. What, however, will be the consequence when the blinded giant, Russia awakens, and breaks loose from the strangling hold about his neck? Shall the other nations of the world awaken sufficiently to throw off the hated Bolshevistic propagandism, and the unbearable Jewish yoke?. Will the most solemnly written privilege for the benefit of minorities avail, when spiritual revolt—the most powerful and inflexible agency of humanity—arises among the nations?

One remedy remains: Let there be an honest and conscientious co-operation of the Jews with the Christian masses, a co-operation which may tend towards the softening and overcoming of peculiar Jewish characteristics—exclusiveness, domination,

etc.—and towards their adoption of the morality of Western civilization.

As an illustration of the proud exclusiveness and self-deification of the Jews in the present time, let us quote from the "Confessions" of Joseph Blau, on the subject, contained in the Zionist's organ—"The Maccabean", of April, 1919:

This enthusiastic rabbi sings the praises of spring and nature, but in reality he praises the power and beauty of Israel. It is somewhat difficult to reproduce the ecstasy of this Jewish soul in terms sufficiently comprehensive for the mind of the twentieth century world. But here are a few excerpts: (translated) "I find in me, in my most inner self the same old Jew. He is of me, but not only me; he is of our "to-day" and also of our "yesterday"..... Of the day when Moses led the people to the promised land . . . An individual Jew is a fraud; but if the old Jew lives within him—then Israel lives and he has the fulness of his life in the nation. There lives within me a trinity: "I-am-ness" God-Self-Jew. That is the secret of my innermost life."

In the same monthly, of June, 1919, appears an appeal to the Jews from their prominent Socialist and Zionist—Raphael Ottolenghi, who speaks as follows:

> "Those who are best disposed toward Israel believe that the true solution of the Jewish problem lies simply in the equalization of Jew and Christian as to civic rights. 'Throw down the barriers,' these gentlemen exclaim, 'treat the Jews as equals and brothers, and they will be

good citizens of your commonwealth.' It is the system adopted in Occidental Europe.

"But matters are not so simple as all that. This system, as originated by the French Revolution, will do well enough to protect the Jew as an individual; but it will not solve the Jewish problem. In surveying it, one must not only consider individual rights, but one must envisage the institutions of the Jewish people considered as a collective body. The pretensions of the Jewish people are justified by their traditions, their precedents, their grand past. They lift the Jew above the level of mere toleration...."

And then further: "Here and there in the dispersion, a conviction of the uselessness of the whole struggle (for racial self-preservation) has taken place. Fortunately for the cause of the Jews, its millions obstinately remain on the ramparts, vigilant guardians of their doctrines, their traditions, and of that entire body of moral and religious views, which the waters of baptism throughout the centuries could not wash away.

"The Hebrew nation represents an ensemble of intellectual and moral forces, due to characteristic and special national traits whose influence upon human civilization is indisputable. The duty devolves upon all civilized nations to safeguard the free existence of the Hebrew people, the depository of noble traditions which have not as yet come to the closing point of their development."

It is clear, that for the fanatical realization of such hopes, Palestine is the only land, never the territories of Christian nations, against which Israel directs a policy of exclusiveness, domination, and demoralization. Max Nordau, probably the wisest living Jew, in an appeal to his people, recommends self-criticism, and a revision of methods.

The present conditions of the world are the result of the accumulated errors and crimes of the past. In relation to the Jews, history speaks not only in terms of pogroms in old Europe, but in significant opposition from the natives of Palestine as well, where the Jews are tending from all parts of the world, intent on rebuilding their own haven. They have obtained Palestine from the Peace Congress, under England as a Mandatory, and they have also obtained "special privileges" for the Jews in Poland and other Eastern countries to build there the outposts of Palestine. A very dangerous experiment, indeed. The world to-day, it must be remembered, desires to proceed in conformity, with Right and Justice, spurning special privilege, because those privileges necessarily must result in injustice to others. Why then should the Jews receive preference at the expense of others?

But what says Palestine to the prospective return of the long-absent Jew? This return to Palestine of jubilant Israel is under the auspices of Great Britain. Their real hosts are the Arabs, who number over 600,000. Of Jews and Christians there are 75,000 each. And what has occurred? Arabians and Christians have formed an alliance, joined even by

some of the Jews in Palestine. They oppose most strenuously the coming of the Jewish nationalists, the Zionists of Europe, who are planning the purchase of large tracts to establish settlements for Jewish immigrants from other countries. The fury of the opposition to immigrant Jews is growing constantly. In view of the tropical temperament of the people, this threatens to develop into a grave situation. Such are the conditions in Asia contemporaneous, with the various eruptions of Europe they build a threat the Jews are trying zealously to conceal.

The Jews, therefore, should heed these flaming signs of the times, read them with care, and note their significance. It is difficult to foresee what harvest may result from the Jewish sowing and the German-Jewish husbandry, at a moment when despondency and madness are overwhelming the world.

Are not conditions ripe to the Jews to cast off the corruption of tainted gold, the racial aloofness fed on hate, and the infection of the Talmud, which has developed, not a human brotherhood, but cold and greedy workers of evil, who pay homage to Israel's morbid mania—the deification of self and the domination of the world. We quote here from a recent document an appeal to International Union found on a Bolshevik officer.

Warsaw, March 31, 1920. ("The New York World.") In the pocket of a commander of a Bolshevik battalion killed in the recent fighting Poles found the following documents in Yiddish: "Secret. To President of departments of the International

Union of Jews. The Jews' hour of complete victory is approaching. We are on the eve of ruling the world. Our dreams are fulfilled. Weak until a short time ago, we can triumph now. We have appropriated the power in Russia. Our first plans were successful but we must not forget that Russians, though they are under our rule, still remain our mortal enemies. We have deprived the Russian nation of everything. We have made our former masters our slaves. We must hit at our enemies with all brutality and without mercy. We must deprive them of their best leaders.

"We must sow seeds of civil war between workers and country population. We must work with all our might, but carefully. Let us proclaim everywhere and always the national policy of our nation. Let us fight for our everlasting ideals. (Signed) Central Committee of the Petrograd Department of the International Union of Jews."

Such are those made dreams and tendencies of Israel, which we fear can only bring misfortunes and catastrophe. The Jews must open their blinded souls to the voice of the great truth.

The domination of the world belongs to Love alone. High leadership is earned only by grand service or sacrifice for mankind's eternal destiny. Here we might very strongly repeat after a young Jewish writer: "Come out of your Jewishness! Leave it behind you!" . . .

The Jews are too intelligent, too mature, too rich in mind and soul to live longer in this poisonous exclusiveness, to continue to hate the highest

ethics of the world, to shut out the rays from the sun of existence.

The grand epochal moment is nigh—an epoch of justice to all nations is calling and commanding: Come out of your narrow fanatical egoism..... Let us all come out of our chauvinisms, nationalisms, and fanaticisms, both racial and religious. Let us inhale the free and invigorating air of a regenerated humanity, striving for, and realizing its ideals. Let us teach future generations the sacredness, the preciousness of human life; teach them to honor it, to reverence it, in the individual, as well as in the nation. May fraternity dwell ever in the loving heart of humanity, and may nations proceed in unity onwards to the mysterious, infinite aims of mankind.

CHAPTER IX

THE NEW WORLD

THE new order, arising with such struggle out of the bloody sea of suffering, teaches everyone its lesson. We are passing beyond the threshold of brute force and materialism; we are hailing the lofty invisible and blessed rule of the Spirit and noting the radiant steps of its progress. Under the emblem of law and justice the map of Europe is re-cast in accordance with the united determination of the free nations, which led the world in civilization struggling against obstructions which bar the advance of justice and right.

Boundaries of countries are changing, and battles over men will cease. Hatreds will be merged in the grand harmony, which the creative genius of humanity promises, by gaining control over the air and triumphantly wiping out the restruction of all frontiers among the unmarked aerial heights. The human mind is aware of the power of its infinite inventiveness. The discoveries in chemistry place at the disposal of man destructive agents, the existence of which will eliminate the possibilities of war and armed strife and will direct human energy to the emulation of higher ideas.

A new order will arise—peaceful, just and fraternal. These are the beautiful lights of dawn, glorious rays of promise. The elemental sea of human instincts, unhealed injuries, wounds, and

ferocious passion is to be restrained by an alliance —a world League of the leading nations.

This League has laid the foundation for the new order, and therefore is bound to assume the responsibility for upholding it. Humanity confidently waits.

"Dare we reject it and break the heart of the world," said the initiator of the League and its champion, the president of the noble democracy of the West—Woodrow Wilson?

The atmosphere of the globe still vibrates, charged with the sacrifices of freedom's immortal warriors. The multitude of their voices calling from the surrounding spaces are living, are commanding us.

The spires of liberty's new structure are rising high into the air. But what will this proud edifice of the human spirit become, if the firm and decisive will of mankind does not lay as a foundation, not only rigid equality before the law, and educational opportunity, but also property rights, based on one's own labor and desert. What will noble dreams and upward tendencies achieve, if even in the new world of democracies, the tyrannous yoke of capitalism, gold and special privilege shall reign supreme?

Strike out the poisoned law of inheritance, and give to the world a real equality you mighty, rich, and proud possessors! Pay up your large and heavy debt for the high services and the shedding of blood by heroes, that you might live and be happy! Be great and sacrificing as they were. To

their offering for the happiness and freedom of generations, add your own voluntary gift of wealth and property, bestowed on you in trust, for the nation. If the free and noble human will, with its triumphant and creative spirit, does not actually accomplish this reconstruction, no revolution, no ferocious massacre, no law, merely written, can relieve the world's suffering.

Ignorance, avarice and abuse will dominate and hold the world in its suffocating grip, driving the masses to the bloody mania of massacres, until the collective opinion of the dominant and superior world-force call out authoritively and imperatively: "Beware all you proud possessors of wealth and inheritance not earned or acquired by the toil and labor of their possessors."

To-day, while the bright edges of a happy and free reconstruction of the world is rising out of the tensions and strife of mankind's creative thought, and the blaze of unending sacrifice and recurring heroism; no one has a right to remain by the wayside and refuse to participate in the offering of his creative activity. No one, under the penalty of dire consequences, whether due to ignorance or blind obstinacy, should shirk his responsibility, while everything around him is breaking, sinking, and from its very depths, is being reconstructed.

Ideas do not know mercy. When the historic moment ripens they must be born. At such times the tombs of injustice, though hidden for ages, will

open and the inevitable responsibility for the acts will be fixed.

Hosanna! the thick veil of Time is drawn aside, and the heavy stone is rolled away from the sepulchre. Before the world the miracle of resurrected Poland appears. Her unflinching advance under the banner of the Spirit, her faith in the everlasting ideals have survived the cruel yoke of the tripple tyranny.

In spite of hope and life's realities she believed, and now truth and justice, though wrenched and warped often, proclaim at last her triumph.

Prostrated nations are rising, and the powerful coalition of labor, suppressed for ages and denied a just place, demands her rights. The justice of triumphant and immortal truth speaks out mightly. A bright way is open before the nations, leading into the great unknown, to deeds of beauty, nobility and heroism.

Humanity's grand banquet is richly set with the most precious goods of the world, and with a place for everybody. No one is rejected. The arms of the nations, joined in guarding the world's most sacred treasures, are extended friendly, inviting one another to participate in the work and the triumphs of peace. Each nation can draw from the depths of its own national spirit the prismatic rays proper only to itself, but which, in combination with the rays of the others, will create humanity's white light of collective happiness and humane beneficence.

Invisible and mysterious fingers are grasping the threads of human aspirations, and are beginning to weave them into a manifold golden cord for the mystic harp of the world, from which soon can resound, in rhythm with the reborn heart of humanity, the never ending, fundamental chant of the terrestrial globe.

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